

The Dietetic Reformer:

A Monthly Magazine of Facts and Information on matters
relating to Food and Diet

PRICE TWENTY CENTS. Free by Postal on Subscription.
 Sent Crown a Year and upwards.

3. Approved Copy for Posting

HOW TO BEGIN

WITH LIST OF THE VEGETARIAN SOCIETY'S PUBLICATIONS AND OTHER
INFORMATION POSTED FREE TO ANY APPLICANT

Address: The Secretary 56, Peter Street, Manchester

British National Association of Spiritualists

[illegible]

Figure 1 illustrates the structure of individual personality or letter

THOMAS H. LYON, Resident Secretary,
21 West Russell Lane, Apartment 12, Walnut Street

PORTS O

TOILET SYSTEM

SECRET

14-00000-88-100

100

100

113

100

KD 36602

PRIVATE INSTRUCTIONS

SCIENCE AND ART

ORGANIC MAGNETISM

MISS CHANDOS LEIGH HUNT

(Giving minute Practical Instructions How to Magnetize, Heal, & Control the Electro-Biological, Psychogenic, Allogenic, Symbiotic, Osmotic, Fascinate, Entrance, & other Forces.)

PRICE ONE GUIN.

INTERPRETION

Revised and enlarged by the Author, *Chas. J. Mayhew, Esq., M.D., Surgeon-Major of the Forces, and Lecturer on the Venereal Diseases at the Royal College of Surgeons, London.*

Translated from the French, *Laurent Levesque, M.D., Lecturer on the Venereal Diseases at the Faculty of Medicine, Paris.*

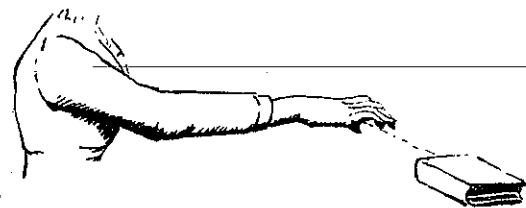
Of the *Academie de Peinture, and of the Academie des Sciences, Paris.*

Illustrations by Madame de la Roche.

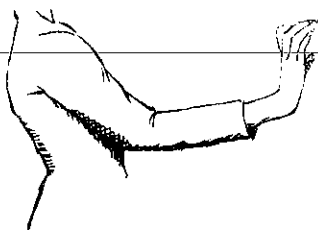
INTERNATIONAL STAFF (1941)

2000

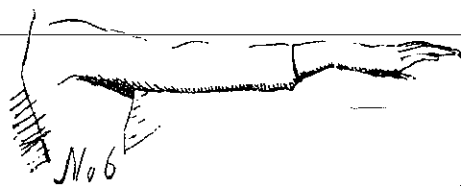
PRINTED FOR HER MAJESTY BY A. WINDGATE,
The Queen's Printer, 1900.



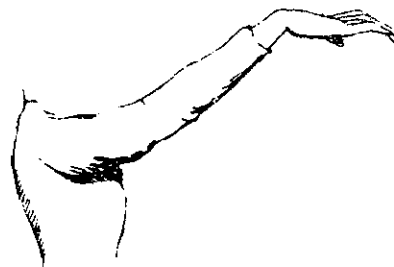
No. 1



No. 5



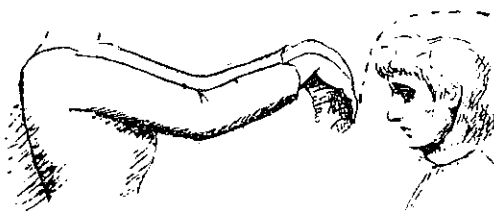
No. 6



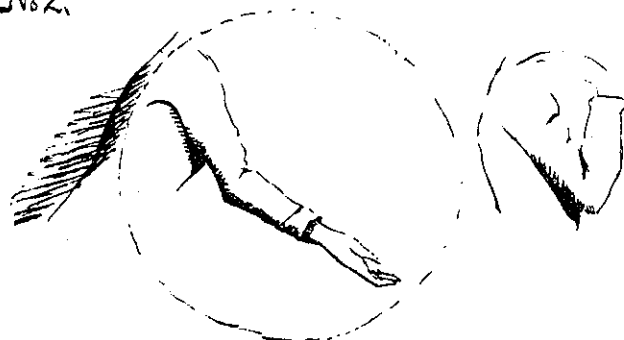
No. 7



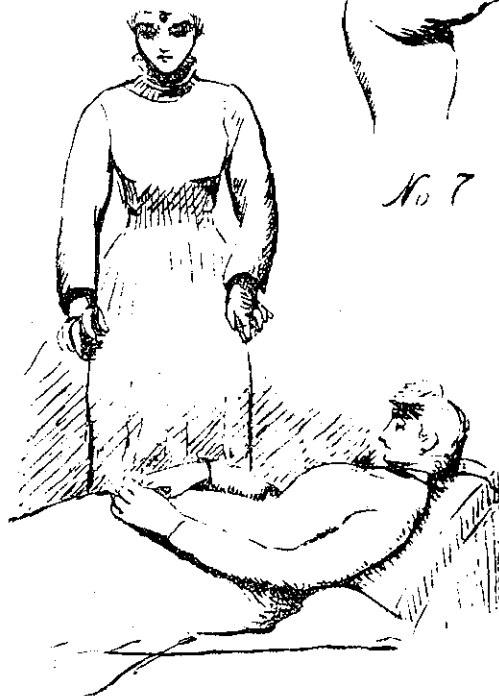
No. 2



No. 3



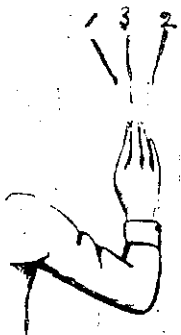
No. 4



No. 8



No. 9



No 10.

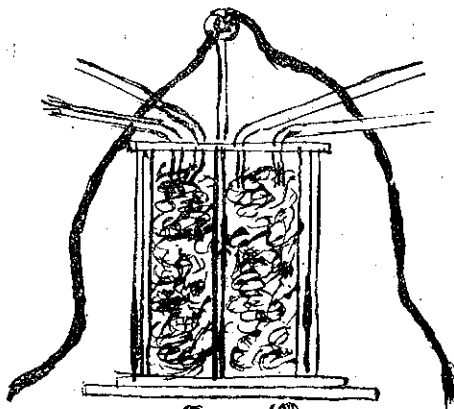
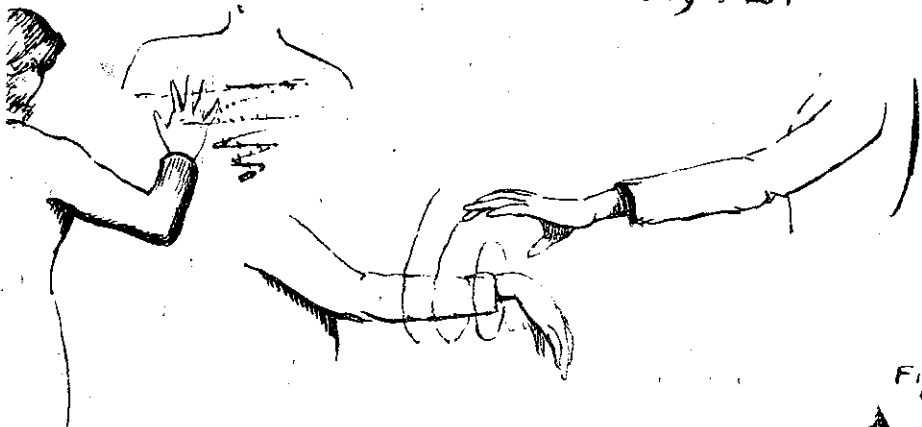


Fig 12.



No 9

No 11

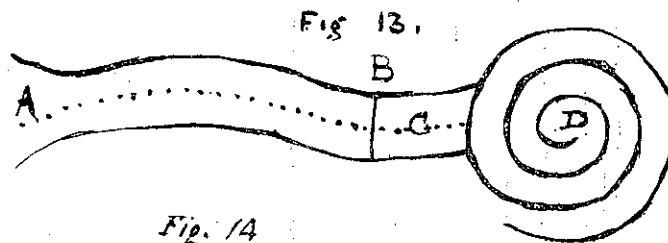
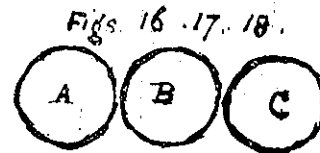


Fig 13.



Figs. 16, 17, 18.

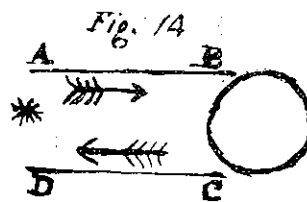


Fig. 14

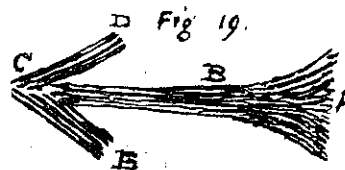


Fig 19.

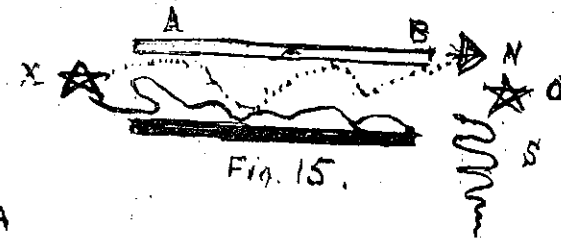


Fig. 15.

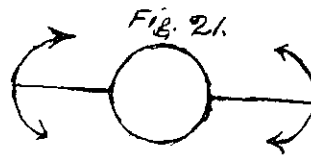


Fig. 21.

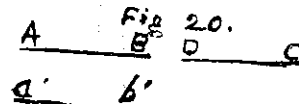
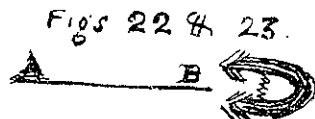


Fig 20.



Figs 22 & 23.

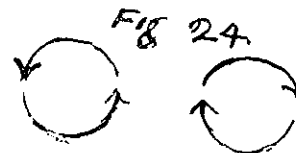
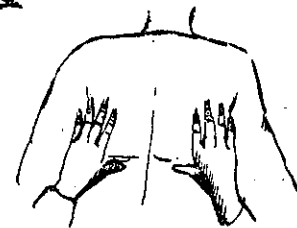


Fig 24.



Test No 25

Wallace, Mrs. Chandos Leigh
PRIVATE INSTRUCTIONS

IN THE
SCIENCE AND ART
OF
ORGANIC MAGNETISM.

BY
MISS CHANDOS LEIGH HUNT.

*(Giving minute Practical Instructions How to Magnetise, Mesmerise,
Electro-Biologise, Psychologise, Hypnotise, Statuolise, Comatise,
Fascinate, Entrance, &c., &c.)*

PRICE ONE GUINEA.

THIRD EDITION.

Revised and enlarged by the Authoress; Critically examined by J. B. KING, Esq., M.D., Surgeon-Major of the Bengal Army, and THOS. DICK, Esq., F.E.S.S., F.R.P.S.; Special, Valuable, and Practical Translations from the French, Latin, and German, by "J. K.," Author of the "Adeptship of Jesus Christ, and other Occult Treatises." Illustrations by Madame ISABEL DE STEIGER.

(ENTERED AT STATIONERS' HALL.)

LONDON :
PRINTED FOR THE AUTHORESS BY G. WILSON,
67A, TURNMILL STREET, E.C.

KD 36602



LONDON: PRINTED BY
GEORGE WILSON, MUSIC AND GENERAL PRINTER,
67A TURNMILL STREET, E.C.

PARAGRAPH INDEX TO INSTRUCTIONS.

INTRODUCTORY PREFACE.

1. Rules permitting pupils to make any postal enquiries free of further charge.
2. Plan and object of the "Instructions."
Reference to "Phenomena and Uses of Organic Magnetism."
By Miss C. Leigh Hunt (*foot-note No. 1*).
3. Theories excluded from the "Instructions."
4. Notice of an "Encyclopædia of Organic Magnetism," being prepared by Miss C. Leigh Hunt.

CHAPTER I.

ORGANIC MAGNETISM—ITS NATURE.

5. WHAT IS ORGANIC MAGNETISM? THE QUERY ANSWERED.
Quotation from Captain R. F. Burton, F.R.G.S., concerning feline emanations (*foot-note No. 2*).
6. Of the Magnetic emanation in its active and passive state.
Its subservience to the human *Will*. Its elasticity, docility, and travelling powers. Its dissipation, utilization, and augmentation.
7. Its capabilities when cultivated and directed by Art.

CHAPTER II.

THE DEVELOPMENT OF THE MAGNETIC POWER.

8. THE MEANS. What the *Art* of the Science consists in.
How to test whether your powers are Mental or Physical (*foot-note No. 3*).
9. The necessary qualifications of a Magnetiser.
10. RED MAGIC. How to become a Red Magician.
11. WHITE MAGIC. How to become a White Magician.
12. BLACK MAGIC. What it is.

13. How to develop the Magnetic-power in yourself till you are an Adept, or "Wise-man," in Organic Magnetism.
Diet. Hygienic habits. Moral and Mental cultivation. The secret of augmenting and cumulating the Magnetic-power. Man is in a constant state of intoxication (*foot-note No. 4*).
The cause of the almost incredible degree of development of the Abbé Farie's Magnetic-power (*foot-note No. 5*).
14. Power of the MAGNETIC GAZE when properly directed.
15. Effect of the "Evil Eye."
16. Positive and Negative eyes.
17. How to develop a powerful Magnetic Gaze; to make yourself Unmagnetisable by others; to strengthen the brain and optic nerve; to prevent and destroy all tendencies to hysterical attacks.
18. How to develop the "Inward breathing."
19. How to develop the power of projecting brain-pictures so that strangers and Subjects may perceive them. The game of "Thinking and guessing." The basis of true oratory.
20. How to develop the power of controlling by Sympathy. A process of Magnetising and De-Magnetising by Sympathy without Subject's knowledge (for the drawing-room). Hints for experiments.
21. Kluge's Views.
22. The Physical qualifications of a Magnetiser.
23. Age of the Magnetiser.
24. The Psychical qualifications of a Magnetiser. Caution.
25. The Moral qualifications of a Magnetiser. Caution.
26. The Mental qualifications of a Magnetiser.
27. Faith and strong Will.
28. Effect of Magnetism proportionate to the exact knowledge possessed by the Magnetist (Hufeland).
29. How to employ Nature's Magical Wands.
30. How to fill your hands with the Magnetic fluid, and direct it to fulfil your Will. Rationale of passes.
31. Spirit and Intention of Magnetising and De-Magnetising-passes.
32. Spirit and Intention of Longitudinal, Long, "Jarphoonk," and Passes *aux grandes courants*. 33. Transverse-passes, right and left. 34. Reverse-passes. 35. Local, or Topical-passes; Passes among the Assamese; "Metapon" passes. 36. Frictions and Strokings. 37. Drawing-passes. 38. Repelling-passes. 39. Direct-passes. 40. Head-passes. 41. Communicatory-passes. 42. Lifting-passes. 43. Curative-passes.

44. How to study Magnetism. Rehearse or practise the Gaze and passes daily.
45. How to rehearse the Longitudinal, Transverse and Local-passes. (*Illustrated, see fig. 1.*)
46. How to rehearse the Curative-passes. Rationale of their effect. (*Illustrated, see fig. 2.*)
Use of Warm Insufflations.
How to convince Sceptics of the value of the Curative-passes. Caution: How to avoid transferring the Patients' pains to yourself.
Toothache transferred to the big toe (*foot-note No. 6*).
47. Testing susceptibility by passes alone. Change of temperature under Magnetism, proved by the application of a clinical thermometer.
48. Caution. How to rehearse the De-Magnetising-passes. (*Illustrated, see fig. 3.*)
49. How to rehearse the Drawing-passes, the Gaze, and the Magnetic Will at one exercising. (*Illustrated, see fig. 4.*)
Caution.
50. How to rehearse the Repelling-passes. Employment of them when at a distance from Subject. (*Illustrated, see fig. 5.*)
51. How to rehearse the Direct-passes, with contrivance for arriving at perfection. To rapidly familiarise yourself with the positions of the Phrenological organs. (*Illustrated, see fig. 6.*)
52. Head-passes. How and when to employ them. (*Illustrated, see fig. 7.*)
53. Communicating-passes. How and when to employ them.
54. Lifting-passes, and how and when to practise them. (*Illustrated, see fig. 8.*)
55. Peculiar Imposition of hands. Cautions. (*Illustrated, see figs. 9, 10, 11.*)
56. Hints to mothers. Shampooing. The Great Toe Wand.
57. Artificial Wands.
58. Effect of the proximity of the Magnetiser's body upon hemorrhages.
59. Effect of a Rock Crystal Wand upon a Sensitive when employed at a distance, and without previous arrangement.
60. Suggestion, Expectancy, Imagination *versus* Will-power.
61. Magnetic-passes patented and sold.
62. How Perkins' Metallic Tractors were successfully employed to cure the diseases of Adults, Infants, and Animals. Who B. D. Perkins was (*foot-note No. 7*).
63. The source of all Influences in the Human Mind.
64. How, when, and where to advantageously employ Artificial Wands.

65. How, when, and where to advantageously employ Discs. Objections to Discs (*foot-note No. 8*). Their intrinsic value.
66. A simple Process of Controlling.
67. Where to obtain some correct ideas of the effects of Inorganic Magnetism upon the Human Subject.

CHAPTER III.

PROCESSES OF MAGNETISING.

68. Magnetising, Mesmerising, Electro-Biologising, Psychologising, Hypnotising, Statuvolising, Comatising, Fascinating, Entrancing Processes, &c.
69. "My Own Process" for Public or Private experiments, for one or many individuals. Position of the Subject. Employment of the Discs. Test of the control being genuine. The completeness of this Process renders it curative. Reason for particular position of Subject (*foot-note No. 9*). Caution upon Accidental Phrenological Manipulation (*foot-note No. 10*). The organ of Individuality (*foot-note No. 11*). The Magnetic Voice (*foot-note No. 12*).
70. My Own Process of De-Magnetising. Position of Ulnar nerve (*foot-note No. 13*). Position of the Perceptive organs (*foot-note No. 14*). Minute directions concerning the employment of the Reverse-passes in practice (*foot-note No. 15*). To remove a headache.
71. Another Process of De-Magnetising, with minute rules. Cause of the Mesmeric Disease. Caution.
72. Dangers of suddenly arousing a Subject. Cautions.
73. A rapid Process of Magnetising a certain proportion of a mixed assembly.
74. Professor Gregory's process of Magnetising.
75. Another process employed by Professor Gregory.
76. Two essential conditions to ensure success.
77. Effect producible by the reciprocal concentrated Gaze.
78. Dr. Darling's process of Magnetising. A number of experiments suitable for platform demonstration. Various methods (*foot-note No. 16*).
79. Mr. Lewis's process.
80. Captain James's process of Magnetising and De-Magnetising.

- Directions for testing whether the real Mesmeric Coma exists.
81. Process employed by Mesmer. Descriptions of the *baquet* and Magnetic chain. Cause of Convulsions (*foot-note No. 17*). Description of Dr. Keiser's *baquet*. (*Illustrated, see fig. 12.*)
82. Process employed by the Abbé Faria. 83, by Bruno. 84, by Deleuze. 85, by Billots. 86, by Teste. 87, by Baron Dupotet. 88, by Lafontaine. 89, by Countess C * * *. Caution. 90, by Marquis de Puységur. 91, by Captain Hudson.
- Varying the processes according to discretion (*foot-note No. 18*).
- After effects of apparently futile attempts to influence (*foot-note No. 19*).
92. Auto-Magnetism; or, Hypnotism: Dr. Braid's process. Origin of the discovery.
93. Remarks on Hypnotism, comparing the results of this process with the results of others.
94. Auto-Magnetism; or, Statuvolism. Dr. Fahenstock's process of inducing and developing Clairvoyance. Minute directions.
95. Process of De-Statuvolising.
96. Remarks on Statuvolism.
97. Processes employed by Gmelin for healing. His Positive and Negative method. The effects of, and how to perform the contracted Digital, single and double Pungal, Marginal, Dorsal, and Palm Manipulations.
98. Process employed by Gassner for Healing. Causing diseases to appear and disappear at Will of Magnetiser.
99. Processes employed by Jörden for Magnetising restless, violent, and delirious Subjects.
100. Three experiments by Frederick Hufeland, with two Magnetists and one Subject. Caution.
101. Kluge's minute, and very curious practical Instructions for Magnetic treatment, specially translated for these Instructions. Simple and combined treatment. Dr. Schelling's method of curing obstinate ophthalmia. 102. Drawing off of erysipelas. 103. Reviving from faintness. 104. Inducing sleep.
105. Magnetising by concentration of thought.
106. Law of passes. How and when to employ the Cooling, Warming, and Calming Passes.
107. Manipulation by Contact. Kneading. Method of treatment pursued in the East Indies. In the Australian Islands for curing rheumatism. Manipulations employed

- by the Almazans, or Professional Japanese Magnetisers. Mechanical and Dynamical Manipulations for Healing.
108. How to perform Manipulation by gentle contact.
 109. How to perform passes at a distance.
 110. How and when to perform the Charging, Compressing, and Fanning Processes.
 111. The Combined Magnetic Treatment. Direct and indirect means of increasing the power of the Magnetist.
 112. The Conductor. Effects of Ideo-electric Wands on Patients.
 113. The Isolatorium.
 114. Electricity. How and when to alternate it with Animal Magnetism.
 115. Method of employing a looking-glass to increase the Magnetic power.
 116. Music.
 117. Methods employed by Tardy de Montravel, Gmelin, French and German Magnetisers and others, for increasing their powers.
Regimen. Caution to Magnetisers.
 118. Magnetic Substitutes. Their capabilities.
 119. How and when to Magnetise Water according to Kluge. To preserve its influence. Processes employed by Professor Gregory, Deleuz, Esdaile, and myself, both for influencing Human beings and Animals.
 120. Kluge's minute Instructions How and When to Magnetise trees, and the kinds to select. How to increase their power, and how to employ them for Magnetising Patients.
 121. How to form the Magnetic chain for Healing and Phenomenal purposes.
 122. To Magnetise by Concentration of *Will*, and by Arrangement.
 123. How to Artificially induce Natural Somnambulism.
 124. How to induce Ecstasy. Cautions.
 125. Introduction to study of extracts of *practical* matter, taken from the Baron Dupotet's Private Instructions for his pupils only, for which he charged 100 francs. (Specially translated for this work.)
 126. Experiment with Precipice *Sign*. (*Illustrated, see fig. 13.*) Notes, Explanation, Cautions, and Advice.
 127. Experiment with *Sign* expressive of contrary *Will*. (*Illustrated, see fig. 14.*) The Baron's explanation. Notes pointing out cause of existing dangers.
 128. Experiment with *Sign* of the two paths of Virtue and Vice. (*Illustrated, see fig. 15.*) Cautions and Suggestions.
 129. Experiment with *Signs*, enabling the Magnetiser to ascer-

- tain his influence upon any individual. (*Illustrated, see figs. 16, 17, 18.*)
130. Two Experiments with *Sign* of Magic arrow. (*Illustrated, see fig. 19.*) Caution and advice.
 131. Experiment in Magical antipathy with *Sign*. (*Illustrated, see fig. 20.*) Explanation.
 132. Experiment with double-arrowed-circle *Sign*. (*Illustrated, see fig. 21.*)
 133. Similar Experiment with *Sign* and Counter-*Sign*. (*Illustrated, see figs. 22, 23.*) Magnetic Daymare. Caution.
 134. A fact in Magical Attraction. (*Illustrated, see fig. 24.*)
 135. Magical Harmonic *Will-power*.
 136. Magical Identification.
 137. The Power of Thought.
 138. Spiritual creations.

CHAPTER IV.

HOW TO BECOME A PROFESSIONAL PUBLIC AND PRIVATE DEMONSTRATOR OF MAGNETIC SOMNAMBULISM.

139. Advice upon business points concerning giving Public Platform demonstrations of Phenomenal Magnetism. Diet to be taken before giving the Entertainment. How to lash yourself up Magnetically, and make your Gaze powerful.
140. Address.
141. Self-preparation.
142. Inviting the Audience to be experimented upon.
143. Physiognomical, and Phrenological rules for recognising Sensitives, extracted from Dr. Moses Rigg's Private Instructions for his Pupils.
144. My own experience on this point.
145. Professor Gregory's rules for recognising who are Sensitives to certain temperaments.
146. A Test by which you can ascertain, in one minute, who is, and who is not, subject to your influence. (*Illustrated, see fig. 25.*)
147. Method of conducting an Entertainment.
148. Prepared Subjects.
149. How to close the eyes of the audience.
150. How to Magnetically draw a proportion of the audience upon the stage.
151. Caution against violent Subjects.
152. How to treat the Over-Magnetised.
153. Some valuable hints to cover failures, &c.

- 154. Several cautions.
- 155. Hints for inventing Experiments.
- 156. How to make the demonstrations interestingly realistic.
- 157. Characteristic behaviour of Subjects.
- 158. The conscious and unconscious stage.
- 159. Division of Experiments.
- 160. Experiments in Artificial dreaming. 161. The Belfry. 162. Bat-hunting. 163. The fop discovers himself. 164. The amputated finger; the Surgeon. 165. Lost and surplus arms and legs; both deformities righted. 166. Three legs and one leg. 167. The fop and flirt lovers. Scene. 168. The exposé exposed. 169. Suspension of muscular action. 170. Writhing with toothache, Yawning, Sneezing, &c. 171. The Lady with the beard; Services of the barber. 172. Nutting and bird-nesting. 173. The Countess Higgle-diggles-doggles-doff. 174. Gentlemen laundresses. 175. Snow-balling. 176. The chair being courted. 177. The Ghosts relating their experiences. 178. The rescue. 179. The boat-race. 180. Horse-soldiers on drill. 181. Playing at mud-pies. 182. Cautions.
- 183. Power of Controlling the Subject's sight, with hints for hundreds of experiments. 184. The garden. 185. Nursing baby. 186. The varying watch. 187. The Magnetic hoop.
- 188. Power of Controlling Subject's sense of hearing, with hints for the basis of endless experiments. 189. Comic illustration of characteristic behaviour. 190. Caution.
- 191. Power of Controlling the Subject's sense of smell, with hints to base hundreds of experiments upon. 192. Inability to smell. 193. Water smelling like vinegar. 194. Discussion and disputation among the Subjects. 195. Magnetic pepper and snuff; violent sneezing. 196. Consternation and indignation. 197. Test experiments. 198. Normal powers of smelling restored.
- 199. Power of Controlling Subject's sense of taste. 200. Flavoured fingers. 201. Physicking. 202. Caution.
- 203. Power of Controlling the Subject's sense of feeling. 204. The shivering beggar. 205. Princes and slaves. 206. Test experiments. 207. Excitement. 208. The fast and the feast. Cautions. 209. Poor pussy. 210. Laughing and crying at the same instant of time.
- 211. Power of Controlling the Subject's Voluntary and Involuntary muscles. 212. Over the Voluntary muscles. 213. Almost suspended in air. 214. Cataleptised limbs. 215. Feats inimitable by professional acrobats. 216. How to perfectly and properly De-Cataleptise. 217. Testing

- nerve insensibility. Caution. 218. Proving the intrinsic value of the Passes to the audience. 219. Another illustration. 220. The audience testing the genuineness of your powers. 221. Suspended tones. 222. Caution. 223. Test experiments. 224. Ditto. 225. Caution. 226. The stammerer. 227. The stammerer cured. 228. Testing muscular strength. 229. Experiment proving the increase of muscular strength under Magnetism. 230. Caution. 231. Proof of Magnetiser's power over muscular strength of the Subject. 232. The struggle. 233. Hand-shaking with a vengeance; Caution. 234. The hot ruler. 235. The galvanic battery. 236. Compulsory winding. 237. Nodding. 238. Caution. 239. Unable to move. 240. The pugilist defeated. 241. The defeated jumpers. 242. The human hoop.
- 243. Power of controlling the Subject's Individuality, with hints for hundreds of experiments. 244. The fretful baby. 245. The young turned old; the old turned young. 246. The lion hunt. 247. Character illustrations of trades and professions. 248. Men representing animals. 249. Men representing machines; comical scenes induced.
- 250. Power of controlling Subject's memory.
- 251. The phenomena of double consciousness explained.
- 252. The Subject speaking of himself in the third person.
- 253. Being educated in the Magnetic state.
- 254. How Subjects may be made to retain languages, &c., learned during the Magnetic state, so as to employ them in the waking state.
- 255. Dangers of suddenly arousing a Subject.
- 256. On the utilisation of the double-conscious state.
- 257. How to make amusing experiments over your Subject's memory. 258. Confusion.
- 259. Power of controlling Subject's Sympathies and Antipathies. 260. Illustrative experiments. 261. Ditto.
- 262. To develop the Subject's powers of mimicry.
- 263. Definition of automatic and sympathetic mimicry.
- 264. How to control the audience by sympathetic mimicry. 265. Cause of your ability to affect almost, if not quite, all your audience. 266. Sneezing and coughing *ad absurdum*.
- 267. Experiments illustrative of the attentive powers of the Subject. 268. Feats in pronunciation. 269. Feats in singing.
- 270. The assistance to be gained from music. 271. The effect of music upon the Subjects. 272. How to demonstrate these effects. 273. Music to assist in inducing the sleep. 274. Music to assist in inducing Clairvoyance. 275. Ne-

- cessity of a piano on the platform, and how to make the sounds act Magnetically upon the Subjects.
276. Elegant, novel, and effective conclusion to the entertainment.
277. How to give an entertainment demonstrative of sympathetic sensations. 278. Curious phase of the phenomena. 279. How to illustrate sympathetic taste under strict test conditions. 280. Hints for founding endless experiments upon.
281. Material attraction and fascination.
282. Fascination in the home circle. 283. How to stimulate to moral elevation by Fascinating. 284. Distinction between Material attraction and Fascination. 285. Illustration of Artificial Fascination. 286. Obedience of the Fascinated. 287. Characteristic behaviour of a Subject suitable for demonstrating experiments upon. 288. Experiments.
289. Illustration of Material Attraction.
290. Curious and test experiments illustrative of Material Attraction.
291. A method of instantly inducing the Magnetic state.
292. Making passes Visible.
293. How to place Subjects *en rapport* with bystanders.
294. After effect of promises given during the sleep. Lastingness of Mental Impressions.
295. How to ensure the effect being produced. 296. Experiments.
297. How to prepare Subjects for being controlled at a distance. 298. Contingencies. 299. Value of these illustrations of your power. 300. Caution. 301. The use to which this special power should be applied. 302. How to induce Curative sleep upon Patients at a distance. 303. How to know when your distant Patient sleeps. Caution.

CHAPTER V.

THOUGHT-READING, CLAIRVOYANCE, AND PHRENO-MAGNETISM.

304. The Subject's power to read the Magnetiser's thoughts.
305. The extent of the power.
306. How the thought-reading *rapport* with strangers is established.
307. Why thought-reading is so often mistaken for Clairvoyance.
308. The two easily distinguished.
309. How to prove which faculty is being exercised.
310. How some of the best Clairvoyants are spoiled.
311. How to develop the faculty of thought-reading.
312. Professional advice.

313. How to cultivate your own power of projecting your thoughts and sensations.
314. How to professionally conduct a public entertainment illustrative of thought-reading.
315. Business advice. 316, 317, 318. Experiments. 319. Describing distant persons, their names, profession, &c.
320. How to take advantage of accidental *rapport*.
321. Concluding remarks upon the thought-reading entertainment.
322. Clairvoyance (near and far). Introvision. External Introvision. Sympathetic Clairvoyance.
323. Incipient signs of Clairvoyance.
324. Reference to Statuvolism.
325. How the Mussulmans of India develop Clairvoyance.
326. How to develop Clairvoyance for my own, or the Subject's private use. Experiments.
327. Introduction to the making and employing of magic mirrors, &c.
328. CHARCOAL MIRRORS. 329. The necessary physical condition of the Magnetist when preparing occult mirrors, or circles, for developing Clairvoyance. 330. How to dispose of the Sign till required for use. 331. Preparation for dangerous excitement. 332. Effects of the Magical Mirrors. 333. Baron Dupotet's opinion. 334. Baron Dupotet's own experience of sensations during the consultation of the mirrors. 335. Behaviour of those affected by the mirrors. 336. Necessity of attention on the part of the Magnetist. 337. Baron Dupotet's remarks on the mystery. 338. Further directions for tracing the circle. 339. Cautions.
340. Further instructions how to develop near Clairvoyance. 341. Stages of development. 342. Experiments. 343. Specialities of Clairvoyants. 344. How to develop the Clairvoyant travelling faculty. 345. How to develop the various stages of Clairvoyant seeing. 346. How to develop near Clairvoyance at a distance. 347. Caution. 348. Caution against the distant Fascination of strangers. 349. Caution. 350. How to meet contingencies; Caution. 351. External Introvision; how to develop it.
352. How to conduct an entertainment demonstrative of Clairvoyance. 353. Business advice. 354. How to conduct such an entertainment: Experiments. 355. Private instruction. 356. Further experiments. 357. Extension of the power.
358. How to become a Professional demonstrator of Phreno-Magnetism. 359. How to study Phrenology. 360. Pe-

cularities of Sensitives as to Phreno-Magnetic experiments. 361. How to excite the organs. 362. Cautions. 363. Particular directions for removing the effects of experiments off Sensitives. 364. Value of Phreno-Magnetic experiments. 365. Experiments. 366. How perfection in this branch of the Science is to be attained.

CHAPTER VI.

HOW TO BECOME A PROFESSIONAL HEALER.

- 367. Notice of coming work.
- 368. How disease enters and leaves the Human Organism.
- 369. What Healing Magnetism is.
- 370. Necessity of pure diet.
- 371. The extent of the Magnetiser's power over functional and Organic diseases.
- 372. Advice upon various points necessary to a Professional Healer.
- 373. Control not necessary for Healing.
- 374. How to utilise the Magnetic sleep, should it occur to Patients.
- 375. How to make and practise Warm Insufflations.
- 376. How to Magnetise gloves, socks, &c.
- 377. Cold Insufflations.
- 378. Topical or local Magnetisation.
- 379. Put all your Patients to sleep nightly.
- 380. The Rev. T. Pyne's process of Healing.
- 381. Upward Passes.
- 382. If hysterical symptoms appear.
- 383. Process of De-Magnetising, adopted by the Rev. T. Pyne.
- 384. Magnetised water.
- 385. How the Magnetiser can isolate himself.
- 386. The Magnetic emetic.
- 387. How to treat bilious sickness.
- 388. Curing by gazing alone.
- 389. Indian Magnetiser's method of curing tic-doloureux.
- 390. Transference of pain.
- 391. The Mussulman's method of treating tic-doloureux.
- 392. Eye locking.
- 393. The eye-locker's eyes locked.
- 394. "A Form" of Magnetic treatment for Healing.
- 395. Necessity of Discretion.
- 396. Effect of incomplete Magnetisation, and philosophy of.

- 397. How to proceed in the event of a crisis.
- 398. Coporeal contact as a means of Healing.
- 399. Stroking, Frictions, &c.
- 400. Cases in which contact is to be preferred to distant passes.
- 401. To remove headaches.
- 402. The necessary condition of the mouth to produce healthy saliva.
- 403. How to apply the saliva.
- 404. How to apply Magnetic oil.
- 405. How to produce critical perspirations by Magnetisation.
- 406. Curing chest affections by Magnetically producing perspiration.
- 407. The Magnetic Turkish Bath.
- 408. How and when to shampoo.
- 409. Tincture of Magnetism.
- 410. Magnetic oil.
- 411. How to avoid being infected with the Patient's pains, and how to cure such when incurred.
- 412. How to cure by Mental Impressions.
- 413. The law to work upon.
- 414. How, by Magnetism, to cure squinting.
- 415. Stammering.
- 416. Dysomania.
- 417. On the power to influence actions in the waking state, by impressions and promises made during the Magnetic state.
- 418. How to cure periodical fits.
- 419. How to cure neuralgia.
- 420. How to control by Mental Impressions.
- 421. How to arouse by Mental Impressions.
- 422. How to prevent miscarriage and premature labour.
- 423. Test of affections of the mind curable by Mental Impressions.
- 424. Curing Nightmare, Noctambulism, and Sleeplessness.
- 425. How to curatively treat Rheumatism (acute and inflammatory). 426. Chronic Rheumatism. 427. Gout. 428. Lumbago. 429. Sciatica. 430. Cramps in the legs. 431. Cramps in the abdomen. 432. Goitre. 433. Sleeplessness. 434. Palsy. 435. Delirium Tremens. 436. Epilepsy. 437. St. Vitus's Dance. 438. Tetanus. 439. Fainting.
- 440. How to treat, relieve the pain, and cause a speedy cure of dislocation of joints, bruises, sprains, and concussions.
- 441. How to treat, relieve the pain of, and cause a speedy cure of burns, scalds, stings, bed-sores, chilblains, &c.
- 442. How to curatively treat Rash, Nettle-rash, Erysipelas, and Infectious diseases. 443. Ringworm, Corns, Warts. 444. Milk crust. 445. Whitlows. 446. Ulcers, Boils, Carbuncles, &c. 447. Cancer. 448. Fevers of all kinds.

449. How to curatively treat Neuralgia. 450. Hysteria.
 451. How to Magnetically remove offensive smells from local affections.
 452. How to treat Infants.
 453. The reason why Healing Magnetism is not employed universally, a condition these Instructions aim at establishing.
 454. How to publicly demonstrate Magnetic Healing.
 455. Hints to Professional Healers.

CHAPTER VII.

HOW TO CONDUCT AN INSTITUTE FOR PERFORMING SURGICAL, DENTAL, AND MIDWIFERY CASES PAINLESSLY.

456. Peculiarities of the trance in which external and internal operations can be performed painlessly, and what the work of a Conductor of such an Institution, established for performing such operations, would consist of.
 457. Characteristics of the trance.
 458. Qualification of a Magnetiser to produce these effects.
 459. How to produce the trance, with full directions when to commence operations.
 460. Necessary diet, &c., for the Patient.
 461. Painless Dental operations.
 462. Practice and experience necessary.
 463. Painless Internal operations.
 464. Rationale of painless Child-birth under Magnetism.
 465. How to induce the state for, and conduct, absolutely painless cases of child-birth.

CHAPTER VIII.

HOW TO MAGNETISE ANIMALS AND PLANTS.

466. Convincing effects of seeing animals Magnetised.
 467. How to Magnetise and De-Magnetise Cats. 468. Dogs.
 469. Horses. The secret of the "Irish Whisperers."
 470. How horses are Magnetised and captured by North American Indians.
 471. How to Magnetise and De-Magnetise fishes. 472. Birds.
 473. Goats.
 474. How the North American Indians Magnetise and then capture Calves.

475. The effect of the Human saliva on poisonous snakes.
 476. To Magnetise Animals not specified.
 477. How to employ Healing Magnetism upon Animals.
 478. Effect of Organic Magnetism upon plants.
 479. How to Magnetise plants.
 Curious influence of Magnetism upon plants (*foot-note No. 20*).

CHAPTER IX.

INSTRUCTIONS TO SENSITIVES--HOW TO INDUCE AND DEVELOPE THEIR POWERS.

480. Necessity of faith in yourself.
 481. Health of Sensitive.
 482. Experience with three *Self-Willed* Somnambulists.
 483. How to develop Clairvoyance by the process of *Vague Contemplation*.
 484. How to develop the power of Direct Clairvoyance, Reading in closed books, and direct unaided Clairvoyance in the Normal state.
 485. The effect of Pious Concentration of Thoughts.
 486. Lessons instantaneously learnt by heart.
 487. Basis of the attainment to the Philosopher's adeptship, and the moral qualifications of a Sensitive.
 488. Developing latent gifts.
 489. How to develop the power of far and near Clairvoyance in yourself.
 490. How to develop the Sympathetic Clairvoyance, and how to read the character of postal correspondence.
 491. How to develop the power of seeing emanations from Organic and Inorganic substances, and the value of this power when practically employed.
 492. What should be the Diet, Education, and Object of a Sensitive.

CHAPTER X.

THE DANGERS OF MAGNETISM.

493. The Magnetic Daymare; its characteristics and dangers; how to meet them. 494. Valuable and special translation from Eliphas Levi (the Abbé Alphonse Louis Constants);

- concerning the Magnetic Daymare; sending the Subject to Paradise. 495. Sending the Subject to Hell; Death. 496. The fallen rock; Death.
497. The Death-trance, Spontaneous and Magnetic; how to treat this condition and prevent persons from being buried alive. 498. How to feed a Patient in the Death-trance.
499. The transference of pain; how to prevent this occurring. 500. Illustrative example.
501. Cautions concerning the dangers of Cross-Magnetism. 502. How they are produced. 503. How to avoid the dangers arising. 504. How to treat a Cross-Magnetised Subject.
505. Cautions concerning the dangers of Mental Impressions. 506. How to avoid and meet these dangers.
507. Cautions concerning the dangers of Accidental Phrenological Excitation. 508. How to meet these dangers. 509. How to avoid these dangers.
510. Cautions concerning the dangers of the Mesmeric Disease, and how to meet and avoid these dangers.
511. The dangers of Incomplete Magnetisation, and how to avoid and meet these dangers; Rationale of this condition.

CHAPTER XI.

512 to 545 are Miscellaneous Fragments of Recapitulatory Cautions, Curiosities in Magnetism, &c.

List of over one hundred English Works upon Organic Magnetism, and where to obtain them.

N.B.—MS. copies of the whole or parts of Ancient, Modern, English, and Foreign Books, and Rare Manuscripts supplied (which are only obtainable at the British Museum Library); also Music of every description, as well as Tracings of otherwise unobtainable Portraits, Architectural Plans, Maps, &c., &c., &c.

Fac-simile of Autographs, Biographical Incidents, Dates, &c., &c., obtained.

Compilations, Scientific and Historical Research assisted.

Exact Estimates of Cost always supplied, if possible, before the commencement of the work.

For particulars apply to Miss S. SIMPSON, Secretary, 13, Fitzroy Street, W.

PUBLISHING OFFICES,
OXFORD, MANCHESTER, LONDON, W.

1. By studying the Synopsis of these Instructions their plan of arrangement will be made plain to you. There is also an Index, with numbers bearing reference to the paragraphs, which will facilitate any future enquiries. All questions will be answered with pleasure, free of any further charge, providing they are made during the first fortnight after you have become my pupil, but beyond that period I make a charge of 5s. per letter. Of course, these rules strictly refer to letters containing *questions* upon the subject of Magnetism, and have no bearing upon other correspondence. Kindly number your questions, and leave a blank on the opposite side of the sheet for my reply, and always give the number of the paragraph you do not understand, and also enclose a stamped directed envelope.

2. My intention is to explain in as clear and concise a manner as possible,¹ every class of phenomena resulting from the Magnetic state, and how best to induce these phenomena, and develope them to their highest degrees; to indicate the many dangers which often arise through ignorantly tampering with the human organism; and to give full instructions how to avoid, and meet any accidental contingencies which may arise.

¹ My Pamphlet upon "All the Known Uses of Organic Magnetism" treats this section of the subject fully.

3. Theories I carefully exclude, as they are too numerous for a work so condensed as this is, and would be out of place, as "Instructions" should be *practical*, and not *theoretical*.

4. I am preparing an Encyclopædia of Organic Magnetism intended to be of such a nature that, if every work upon the science were destroyed, the most interesting and valuable information contained in them would still be extant. Portions of this volume will from time to time appear in the *Medium and Daybreak*. Such a compilation is really wanted, and is the only kind of work in which theories could be properly dealt with.

C. Leigh Hunt Wallace.

CHAPTER I.

ORGANIC MAGNETISM—ITS NATURE.

5. What is Organic Magnetism? This question is often asked. We can only describe it as an emanation arising from organisms. I call it *Organic*, to distinguish it from an analogous emanation which surrounds inorganic things. This emanation can aptly be compared to a Spirit vapour—in its most passive state, it has a tendency to ascend in the atmosphere. Its peculiar characteristics are derived from the nature of the thing from which it emanates. Some people intuitively know the character of a man, animal, or plant, by sensing this emanation, upon which they found their sympathies or antipathies for its generator;² they intuitively *feel* that a man is good or bad; an animal kindly or vicious; a plant salutary or poisonous.

6. The Magnetic Aura. I will now refer to it, as it is expressed in man. Few persons can knowingly detect it, but some are not only conscious of its existence, but are strongly affected by it. (Some scientists who have been compelled to acknowledge the existence of this faculty, have denominated it a "sixth sense.") These persons we call Sensitives. A thought makes this emanation active. It flows from the eyes, fingers, toes, and ends of the hair. It can, by art, be rendered entirely subservient to the human *Will*, and can be compelled to travel in any direction; how far is unknown. We might correctly term it elastic in its

² "Who amongst you cannot quote cases of men being strongly affected by the presence of some animals. You have all heard of Henry III., and of the Duke of Schomberg, who could not sit in a room where there was a cat. A notable instance of this occurred in my own family. A brave soldier, who had fought through many a campaign, and yet turned pale and faint in the feline presence. He neither saw, smelt, heard, felt, or tasted the cat; the fact of it being there was enough."—"Spiritualism in Eastern Lands," a lecture, by Captain R. F. Burton, F.R.G.S."

nature. It carries with it any desired influence—affecting Sensitives at a distance, as powerfully as though they were in the same room, and under the immediate influence of the one who is directing it. It is called Animal Magnetism, and those who control it to act upon Sensitives, are called Magnetisers. Most persons dissipate it, for the want of understanding the laws by which to conserve, and utilize it. It is augmented by constant employment, but is naturally more abundant in some persons than in others, and is in a special degree hereditary in certain families. A Magnetiser can also concentrate it upon himself for particular purposes.

7. Organic Magnetism can be directed for curing mental, moral, and physical diseases, producing refreshing sleep, rendering the body insensible to pain, developing spiritual gifts, artificially causing the phenomenon of Somnambulism, cultivating plants and fruits, taming animals, &c.

CHAPTER II.

THE DEVELOPMENT OF THE MAGNETIC POWER.

8. The Means. Obviously, the first point for the pupil to study is the development of his power to Magnetise. The means to be employed are Mental, or Psychical, and Physical, separately or combined. The Mental alone would be the employment of the silent *Will*;³ the Physical alone would be the application of the Magnetism from the human body *without* the employment of the *Will*; the two combined, would be the conveying of the Magnetism from the human body by some Physical means, assisted by silent or expressed *Will*. The art of the science consists in the capability of *intentionally* conveying and directing the Magnetic influence with certain specified objects in view. I am about to teach you how to develop these powers, and it is

³ To test whether your power is mental or physical, blindfold a Subject, and make Drawing-passes, as though to draw him to you, but *Will* to the contrary. If he comes to you your power is physical, but if he goes from you it is mental. See Article entitled, "Stray Notes on Organic Magnetism," *Medium and Daybreak*, No. 591.

upon your careful noting of my minutest instructions that the conserving or dissipating of your Magnetic strength, when practising, depends.

9. Personal Qualifications. The primary qualifications of a Magnetiser are, a great and good spirit, great powers of mental concentration, and a powerful Magnetic Gaze. The development of the first qualification is more requisite when you desire to employ your Magnetic power principally for *healing* purposes; the second and third qualifications greatly assist the powers of healing, particularly mental diseases, but are more absolutely requisite for those states which illustrate the phenomena of sleep waking. Passes, corporeal contact, the use of discs, wands, Magnetised substances, &c., are secondary and subservient means to the three named primary qualifications, and will be treated of afterwards.

10. Red Magic. A great and good spirit, of course, cannot be imparted. Its development means the development of the Holy seed within us, or, the outward expression of the divine within. The greatest recognised example of such development in this and other Protestant and Catholic countries, has been in the miracles performed by Jesus Christ. An adept of this description is known to the true occultist, as the "Red Magician." To become a "Red Magician" you must strictly follow Christ's laws, and imitate His life, both in the *letter* and in the *spirit*, till it is your very *nature* to be good, and there is absolutely *no evil in you*. Your Physical life must be entirely subservient to the spiritual. Your observations of externals must be simply to make a right use of them. Food and drink must be taken merely as necessary supports to the body. Fish, flesh, fowl, alcohol, drugs, tobacco, mineral substances, and every such perversion of the natural appetite must be religiously abstained from, and your tastes therefor re-directed into their proper channels. *Good* cannot be *good* if it be joined to one particle of evil. It is then only a mixture of good and evil. To become a "Red Magician," therefore, you must become all perfect, even as God within you is perfect. I do not say *all powerful*. You are always

perfect, so long as you absolutely act up to the light within you, and ever pray, and strive for more light. This light will grow infinitely, this light is Deity, this light cannot die, because it is life, and there is no death in life. Decay of the body is destruction only of the machine, and not death to life. God, Life, Light and Good, in this sense, are synonymous terms. Good is *immortal*, Evil is *mortal*, and there is no satisfaction in it. This light is fed only by constant prayer, or desire for good. I am explaining *facts* to you, not mythical imaginings. If you wish to become a "Red Magician," mount the ladder, and you will find your Kingdom of Heaven, which is "within you," and "Our Father, who is in Heaven," and then you will be AT ONE WITH GOD.

11. White Magic. The "White Magician" is a high form of adeptship, and few there are who reach it, fewer still who become "Red Magicians." The difference between the former and the latter is, that the senses, and the world, possess certain temptations for the "White Magician," which he sees and feels, though he conquers. But nothing can tempt the "Red Magician" to evil, any more than God can be tempted. The passive "White Magician" is to be found in the Religieuse, the active "White Magician" (with whom we have to deal), in the Magnetic Healer of Mental, Moral, and Physical diseases. The end of the "White Magician's" path is the beginning of that of the "Red Magician."

12. Black Magic. *En passant*, Black Magic is (in part) the art of applying the science of Magnetism to the obtaining of worldly riches, and to the influencing of persons to obey your *Will* with results injurious to themselves. This part of the art I do not teach.

With these allusions to Red, White, and Black Magic, I will proceed to instruct you in that branch of Magic which will enable you to become a Magician, *i.e.*, an Adept, or Wise-man in Organic Magnetism.

13. How to develop a Magnetic-Power. A *high* Magnetic power can only be expressed with impunity by persons enjoying good health, and whose bodies are con-

trolled by a well-balanced brain. All alcoholic liquors, tobacco, opiates, every *poisonous* vegetable, and every mineral drug, must be strictly avoided. All food that is fermented, or will ferment in the stomach *before* being digested (thus making alcohol, and keeping up a constant condition of partial intoxication),⁴ must also be strictly avoided. Never overload the stomach. If you are strong and healthy, a cold-water towel bath, taken daily, will help to *keep* you so; but if not, a warm-water towel bath will help to make you so. For pains, &c., in the head and limbs, draw down by hot foot-baths, lasting from twenty to thirty minutes, increasing the heat every few minutes, till you have it gradually raised to as high a temperature as you can comfortably bear. If you have taken many drugs, much alcohol, or tobacco, let pure and strong coffee, *without chicory*, enter largely into your diet as an antidote. Never be led by others, unless that leading is in exact accordance with your own mathematical reasons for good. Passion, or irrational uncontrolled ebullitions of feeling, being utterly ruinous to the development and subjugation of the Magnetic emanations, you must first learn to control yourself before you attempt to control others. Presence of mind and an even philosophical disposition are absolute necessities for those who attain to any proficiency as Magnetisers. Cultivate concentrativeness and firmness. Practise the gazing which will render you insusceptible to the influence of the eyes of others. Practise the passes as directed, and Magnetise every human being and animal you can, which constant practice is the *secret of augmenting and cumulating the power*.⁵ Never doubt your ability, for, as Deleuze truly says, . . . "in proportion as one doubts it, it really becomes enfeebled," and if you are not, you soon will become, a powerful Magnetiser.

14. How to acquire the Magnetic Gaze. I have

⁴ This assertion is substantiated in my "Home Cure and Eradication of Disease."

⁵ The Baron Dupotet, in speaking of the Abbé Faria, says that "he was endowed with the Magnetic-power to a degree which would have appeared incredible, were it not a notorious fact that its intensity augments with exercise."

stated that the Magnetic influence flows from the eyes. To make your look influential as a Magnetiser, you must cultivate the Magnetic gaze, which is of the utmost importance, for when once the Magnetic power of the eye is developed, almost every person you meet is to a certain degree brought under your control, and you will find that it is next to impossible for the most hardened liar to deliberately tell you a falsehood when your eyes are fixed upon his, provided you take the first look, and it be not a meaningless stare, but a clear, calm, searching, piercing gaze, of such a character that he is impressed with the belief or *feeling* that you can even read his thoughts. Some naturally possess Magnetic eyes, and if they only knew the method of cultivating the Magnetic gaze, and utilizing it, they might signalize themselves by founding a new era, as all whom they could interest in their projects would become their allies and followers.

15. Cultivate this Magnetic gaze most assiduously, and its value will be soon recognised. The power of the eye has always been acknowledged in all ages and nations. In Jameson's "Eastern Manners" we read of the incorrectly called "*evil-eye*," which some persons, it is supposed, possess. He says—"The first effect of the malignant glance is to deprive the individuals subjected to it, of the capability to exercise their *Will*. They are brought under the absolute control of the possessor of the evil eye;" and in the "History of the Witches' Trials," we learn that the Witches had to be carried into the court backwards, for it was believed that if their eyes met those of their judges the latter were unable to pass sentence against them.

16. The application of the terms Positive and Negative to the eyes, must be explained. With the eyes you can Magnetise, Control, and Fascinate. The eye that Magnetises, Controls, and Fascinates, is the Positive eye. The eye that is Magnetised, Controlled, and Fascinated, is the Negative eye. From this it is obvious that, as a Magnetiser, your eyes must be Positive, and impervious to the influence of others.

17. To excel in a powerful Magnetic Gaze you must

devote a certain length of time daily to gazing steadfastly at one spot. This done in the early morning, when you are not sleepy, will in time cause your eyes to become so Super-Positive when inactive, that neither Hypnotism nor the eyes of others can affect you. Such regular practice in gazing will render your eyes so Magnetic and Electric when meeting the Gaze of ordinarily Positive eyes, that they will be Negative to yours. At the beginning of your practice you will find it difficult to gaze steadfastly for a longer period than five minutes without winking, and the eyes becoming suffused with water, but this annoyance will gradually lessen, till you are enabled with ease to gaze fixedly at any given spot, for even an hour or more, without a waver. The physiological effect of the process is to strengthen the optic nerve, and is curative to the brain. Women who are hysterical can always, by this means, prevent an attack, and eventually completely remove all such tendencies. A well-drawn human eye, a round black spot on a blank sheet of paper, a glass eye, or your own eye reflected in the looking glass will do for gazing at, but this latter, for obvious reasons, I do not recommend unless you are naturally Positive. Gazing fixedly at caged animals, such as lions, tigers, &c., at the Zoological Gardens, and at domestic animals, is excellent practice.

18. During the process of gazing, concentrate your *Will-power* as continuously and intently as possible upon your internal self. *Keep your mouth closed*, and breathe through your nostrils, and you will find your respiration less uncomfortably affected. I cannot explain more. If it is in you to understand, you will profit immensely by these hints; if it is not, you will still mechanically develop all there is in your voluntary nature to develop, be it much or little. This concentration of thought, or state of mental abstraction is known by some as the "Inward Breathing."

19. The Method of Projecting Brain-Pictures. I will now give you the means of cultivating the power of mentally projecting, and accurately directing, brain-pictures, so that all whom you desire, and who are receptive to your influence, whether previously controlled or not, will see and

understand them. Some people have naturally the power of what they call "seeing things in their mind's eye," and whenever they describe an occurrence, they will say, as proof of the accuracy of their memory, "Why, I can see the scene *now*, as clearly as though it were going on before me." This is a *reproduction* of the impression made on the brain at the time, and if these people forget the minutiae of circumstances, but isolate themselves for the purpose of "bringing them up to their recollection," they will be able to regain their lost impressions. A Magnetiser should cultivate this power at first, when perfectly quiet, and if convenient, thoroughly isolated. The best possible time is during the stillness and darkness of the night, when the body is in repose in bed, and the brain unexcited. Certain scenes should be constantly reproduced, such as your place of business, the church, the family circle, an empty room, &c., and all this should be done with the accompanying movements and actions going on around. Then special articles should be viewed singly. By degrees less familiar scenes should be reproduced and repeated till they stand out like realities to your mental vision as quickly as you can think of them. Next, the sensations connected with different scenes, whether painful or pleasurable, should be experienced in all their force. This must be continued till it becomes a habit of your daily life, so that (no matter what confusing circumstances are going on around you), every thought is materialised to your mental vision. Having cultivated the Gaze, and well studied the philosophy of Psychology, you must next learn to *project* these mental pictures before the eyes of others, which can be done by pure force of *Will-power*. Bring it before your own eyes, look into the eyes of the person you wish to impress, and make a *Communicatory-pass* to help you to formulate the passage towards his brain, or eyes, with a pen, pencil, or finger—a habit many unconsciously adopt when they wish to be particularly impressive. There is a game played by children known as "Thinking and guessing." One child goes out of the room while the others agree upon *something* to think about. Suppose they choose *butter*. The child returns and stands in the middle of the ring, and neither

speaks nor is spoken to, but has to guess. The others promise to "think strongly," or "think hard," and often with a shout the word *butter* will be pronounced, and afterwards the guesser will tell you, if questioned, that first she thought she smelled butter, then seemed to see some, then taste it, and lastly to hear the word *butter*. This is a splendid illustration of projecting brain-pictures, and communicating by sympathy. If you constantly practise the rules I have given you, you will be astonished to find how easily people will be brought to a thorough comprehension of your views and desires upon subjects under consideration, which you and they will be compelled to acknowledge have not been arrived at by passages of words. Everybody will seem to understand you intuitively. Strangers who are Negative to you will in time begin to see them also, and if you control them, they will be able, when in their normal state, to see, hear, feel, and understand your every desire, when you so wish, without your uttering one word, and you will be surprised sometimes by a thought-reading Sensitive relating to you some long-forgotten occurrence of your childhood; for such can read the old impressions of the brain.

There is a peculiar spirituality in these visions, only to be understood by those who have developed them. To have the herein-mentioned powers perfect is the secret of the *thorough* Magnetiser. Unconsciously it is employed on the stage, the platform, and in the pulpit, and is fundamental to all *true* oratory, being the lever by which the sympathies of mankind are moved.

20. How to Control by Sympathy. Next let us treat of the *Cultivation of the Power of Controlling by Sympathy*. First, thoroughly cultivate the power of materialising brain-pictures as directed (*see* paragraph 19), and converse with the person you wish to affect, upon some exciting subject, either to produce tears or laughter. You must yourself intensely feel the comicality or solemnity of the topic, and after you have thoroughly worked his feelings up to a high state, fix your eyes upon him, and supposing you have chosen to Control him by laughter, every time you

look at him he will re-commence laughing. You then say—"Why, if I hold up my finger you will laugh." This being a common saying his combativeness is not excited, and if he is sufficiently Controlled, he will certainly laugh every time you hold up your finger. You may then offer him some water, or tea, or anything you choose him to drink, and as he raises the vessel to his lips, hold up your finger and make him laugh, so that he cannot drink. Every time he raises it to his lips, say, in a Positive and confident, though not offensive manner, "You cannot drink it; I defy you to drink it; you MUST laugh;" and laugh yourself, and make *Communicatory-passes* (see paragraphs 41 and 53) towards him with Magnetic intention, and act as though you were *yourself* removing the cup from your lips. Indeed, you will find it help the formulation of your *Will* to do so. Next, when you have completely got him in that state, tell him to place his hand on his head, and defy him to remove it; to rub his hands, and defy him to discontinue. Many other such experiments can follow, astonishing alike to the beholders and the Magnetised. When with such people, and you are yourself a cultivated Magnetiser, be careful not to describe anything horrible, as it may produce an injurious Mental Impression (see paragraph 505). De-Magnetise him by simply saying, "I'll let you be now, you are all *right*, *RIGHT*!" and accompany the words with a *Reverse-pass*. You may lead him to imagine, if you choose, that you possess and employ some mysterious influence to get him into this state, and then you will be the more easily enabled to control him at some future period.

This form of Controlling by Sympathy is, of course, only suitable for private entertainments, and you will find that those having the organ of imitation largely developed, are easily and unconsciously affected. There is a far higher sympathetic condition which some Subjects get into, but these, as a rule, require to be thoroughly Magnetised previously.

21. Kluge's Views. Kluge, an eminent authority upon Magnetism, enters into the details of the requisite qualifications of a Magnetiser very fully. The practical parts of his observations have been specially translated for me,

and condensed, and I now give them to you in the words of the translator. He says:—

"Every one has not the power to Magnetise, and even every one who has the power will not be able to do so beneficially. To be a Magnetist, certain physical and psychical qualities are requisite, that cannot be all acquired, but must be regarded in their combination as a gift of nature.

22. "Physically, a Magnetist should have a preponderance of "Magnetic" energy over the Subject, yet there have been cases observed, although rarely, where persons physically weak, and even subject to Somnambulism, could act strongly upon others, which phenomena have been attempted to be explained by the theory that, with these persons, the vital force has more tendency to shoot out from its centre to its circumference, and acts upon a wider extent. A Magnetist should not only have a strong, but a perfectly healthy body, for only in a state of health are we enabled to impart our vitality to another being, and to recuperate that which has been given away. A Magnetist affected with disease will not only act imperfectly, but also impart his own feelings of disease to the Subject, and increase the latter's sufferings.

23. "The Magnetist should be, in the years of active life, between twenty-five and fifty, as loss of vital power beyond that age might prove injurious to himself."

24. "With regard to Psychological conditions, a strong and healthy soul is as requisite as a strong and healthy body is for Physical conditions. An impure and perverse mind is, even in ordinary life, conspicuously repulsive, and these impressions are, in conditions of higher existence, felt even the more acutely, as the spiritual is more intensely and strongly expressed, because original purity fills the whole being of the Subject. Therefore, let everyone examine himself well, that he may not physically transfer to the Patient a state which he cannot sustain by psychic conditions."

25. **Hufeland's Views.** According to Hufeland, "The chief qualification of a Magnetist is, that he should be in good health and morally pure. Imagination and sensual feelings may be so mixed up with the Magnetic force, as to produce the most perverse and unhappy consequences."

26. "A strong mind, firmness of character, control over one's passions, and affections, are also required, for whenever a Magnetist is moved by any passion (thus losing control over himself), he loses his control over his Subject, either wholly or in part. A strong mind is also required, so that, when unforeseen accidents happen, the Magnetist may preserve a calm even firmness, and continue his business (which requires the denial of selfish pleasures), with quiet perseverance, and even zeal.

27. "Finally, a necessary strength of soul is required, in order to have living faith, firm volition, and *perfect* control over this healing force, and over the Patient. The cause and effect of Animal Magnetism has been wrongly considered, as merely physical, while psychologic influence plays an important part therein. This healing agent can only be used with perfect control, by one who has a strong faith, and also an almost despotic *Will*. The mere doubt of success produces failure; it is therefore necessary in Magnetising, where psychic effect is of great importance, to believe firmly that you are able to cure the disease in question, if you desire not only to combat, but to overcome it."

28. "*Health and strength of the body and spirit, combined with a pure and active zeal for good*, are the requisite qualifications of the Magnetist, to enable him to act upon others successfully, and the effect will be proportionate to the exact knowledge which the Magnetist has of this agent, according to which he rightly and cautiously makes use of his power."

29. **On the Use of the Magnetic Power.** I will now instruct you how to employ Nature's Magical Wands, and how to develop the Magnetic influence in your hands, and how to direct that influence according to your object.

30. I have stated that the Magnetic influence is an emanation arising from the human body, but especially flowing from the fingers and toes, which emanation can, by Art, be rendered entirely subservient to the human *Will*, and be compelled to travel in any direction, carrying with it any desired influence. Your hands can be filled with it, and, by concentrating your thoughts upon your hands, you can feel it per-

meating them, accompanied with a peculiar sensation of warmth, which will in time be unmistakable to you. Clairvoyant Sensitives can see it fulfilling the Magnetiser's bidding. The hands are the points of Nature's own Magical Wands. These Natural Wands are employed in various ways, according to intents and purposes. Each application of the Magnetiser's hand, employed for the purpose of passing his Magnetism to an individual, is called a pass, when it does not come in contact with the Subject, and to every form of pass I have given a special name, for convenience in teaching. Each pass, to be effective, must be accompanied with a certain *will, intention, or purpose*, and each pass will, with practice, assist you in the formulation of your *Will*. Teste says: "The Magnetic fluid is moved by the *Will*; but, since it is our organs which serve it as conductors, the gestures become, in consequence, the indispensable auxiliaries of all mental action. But if the gestures, if the manual precepts, in a word, are really endowed with an intrinsic value, they deserve to be studied by all those who desire to study Magnetism." The Magnetic influence, though essentially a traveller, is yet an *elastic* one, and never *completely* leaves its home. Thus it is that passes place one Being *en rapport*, or in communication with another. Send this emanation out by *Will*, and command its return, and it will both fetch and carry some trophy of its errand, though possibly unrecognised by our undeveloped, sentient faculties. This will be better understood when practising the *Drawing Passes* with proper effect.

31. **Kinds of Passes.** A student should first grasp the spirit and intention of *Magnetising* and *De-Magnetising-Passes*.

I have explained that the Magnetic emanation has a tendency to *ascend*. In bringing your hands from above downwards, you pull the emanation downwards, while your *Will* calls it from its laboratory, and concentrates it in your hands, from which it flows to any point your *Will* directs. The palms of your hands are *Positive*, and have a direct Magnetising effect; the backs of your hands are *Negative*, and have a De-Magnetising effect. Therefore, make all your

Magnetising-Passes with the palms of your hands towards your Subjects, and all your *De-Magnetising-passes*, with the backs of your hands towards your Subjects. The name of the pass generally indicates its object or intention, and method of performing it. The various kinds of Magnetic Passes are the following :—

32. *Longitudinal-Passes* are passes made in a longitudinal manner, *i.e.*, lengthwise over the body; *e.g.*, *Longitudinal-passes* down the arms, are made by the Magnetiser passing his hands down from the shoulders to the fingers of the individual to be Magnetised. In Upper India the Magnetiser makes these passes with a necklace of large sandal-wood beads in his hand, which he passes over the body of his Subject, but it is to the charmed beads that the effect is attributed. *Longitudinal-passes* are often called *Long-passes*. The French name them, *passes aux grandes courrants*. Among the Assamese, and natives of Upper India, they are known as Jarphoonk.

33. *Transverse-Passes* are passes made across the Subject's body, as from shoulder to shoulder. *Right Transverse-passes* are made from the Operator's right to left. *Left Transverse-passes* are the reverse.

34. *Reverse-Passes* are *De-Magnetising-Passes*, but are designated "Reverse," to indicate that they are to be made for the purpose of removing the effect of the last *Magnetising-Passes*, and in a contrary direction.

35. *Local or Topical-Passes* are made over any special locality, such as the Subject's hands, eye, foot, &c. Dr. Esdaile tells us, that "Among the Assamese, the *Local-passes* receive separate names, according to the sites over which the passes are performed; thus, those used for the purpose of relieving headache are named *Metapon*."

36. *Frictions* are passes with contact, and are named after the passes, *e.g.*, *Longitudinal-frictions*, *Transverse-frictions*, &c. Anciently, Frictions were better known as strokings.

37. *Drawing-Passes* are used for the purpose of attracting or drawing Subjects towards you.

38. *Repelling-passes* are made with an opposite purpose to the *Drawing-passes*, and in an exactly reverse manner.

39. *Direct-passes* are made straight at the Subject, for the purpose of quickly loading him with influence.

40. *Head-passes* are *Direct-passes* made on or towards the crown of the Subject's head.

41. *Communicatory-passes* are merely to assist you in formulating your *Will*, and in conveying mental pictures.

42. *Lifting-passes* are also used to assist you to formulate your *Will*, when desiring to lift a Subject's limb or body, when cataleptic or rigid.

43. *Curative-passes* are passes employed for the purpose of healing, and are styled, *Longitudinal*, *Transverse*, &c. They are distinguished, in practice, from purely Magnetic-passes, by shaking the hand after each pass, as though something was sticking to it, and had to be shaken off (see par. 46).

44. You will act wisely by diligently rehearsing the passes daily, combined with the Gaze, before you attempt to Magnetise any individual. Also study these Instructions carefully through, and have them at hand to refer to, and then, whatever contingencies may arise, you will be prepared to meet them.

45. **The Art of Making the Passes.**—Magnetic, Longitudinal, Transverse, and Local-passes are practically identical. Practise them thus :—Have, say, a book before you, lying on the table, raise your right hand, remembering it is filled with what we have called a Spirit Vapour, or fluid,—dash off from the tips of your fingers some of this fluid on the top of the book, and draw the hand over it, which must be slightly closed, as though holding a ball rather large for the size of your hand; return again to the top of the book, again dashing the fluid on to the top, and carrying the hand down to *stream* and *distribute* the fluid over the length of the book. This same process should be performed with the right, the left, and with both hands, over the entire length of a sofa; down in front of a wall; over a chair; and then transversely over the same objects.

Make a few hundreds of these passes daily, till you can perform them for hours without experiencing fatigue. Practise some slowly, some quickly. Regulate them by counting a certain number during the performance of each pass (see fig. 1).

46. Practise *Curative-passes* in exactly the same manner, but with this essential difference: that at the end of each pass you shake your hand, as though it had been dipped in dirty or offensive water, and you wished to dry it by shaking the water off. Remember that a *Magnetising-pass* is for the purpose of throwing upon, and distributing over the Subject, your Spirit Vapour, with some special object, while the *Curative-pass* is for the purpose of drawing *outwards* and *downwards* an invisible something, which causes pain or annoyance.* At the end of the pass you have it in your hand, and if you return to the spot from whence you began the pass, you simply carry back, and accumulate the pain. I have removed headaches by passes from bigoted persons, and have intentionally closed my hands to retain the pain, and, upon receiving a denial, or obstinately dubious reply from the Sceptic, as to whether his headache were better, have simply thrown the pain back again, and let it remain till he has promised, that if I would only desist and remove the pain, he would own to the power of Magnetism. At times you can also transfer the pain from your Patient, by this means, to another person, which is generally successful in silencing obstinate scepticism. Shaking the hand after every pass, which was made for the purpose of removing disease, is essential for another reason. I neglected it when but a tyro in the science, and consequently left my Patients only half benefited, and with my own hand stiff, sore, and inflamed with their pain, which I carried away with me. *Magnetising Longitudinal-Passes* are sometimes made for the purpose of giving strength after faints, hæmorrhages, operations, &c., but personally I always prefer to throw off whatever is removed by this shaking of the hand, and rely upon

* Many a toothache have I drawn through the whole body, eventually pulling the toothache out at the foot. It is laughable to hear Patients exclaim, "Oh! my toothache is in my big toe. Oh! oh!"

Warm Insufflation for giving strength. Remember always that it is your *Will* which brings about the result of the pass (see fig. 2).

47. Having made your hands as mechanically familiar with these passes, as a good pianist is with scales and exercises, you can try a few experiments in your own household, or among your friends. Professor Gregory opens his work on "Animal Magnetism" by saying, "If you will try the experiment of drawing the points of the fingers of your right hand, without contact, but very near, over the hands of several persons, downwards from the wrists, the hands being held with the palms upwards, and your fingers either all abreast, or one following the other, and repeat this slowly, several times, you will most probably find one or more who distinctly perceive a peculiar sensation, which is not always the same in different persons. Some will find a slight warmth, others a slight coolness, others a pricking, some a tingling, others a numbness. Such as perceive these sensations most distinctly, may then be tested, and will be found, probably, very clear and consistent with themselves. But sometimes blindfolding produces at once a state of nervous disturbance, most unfavourable to clear perception. All this I have often tried and seen, and Reichenbach, as well as many others, has minutely described it." Further on you will learn of other and more curious effects being produced by these passes. The change of temperature alluded to by Dr. Gregory is not imaginary, as I have tested it by placing a thermometer in the hand of a Sensitive. The effects of *Longitudinal-passes* are removed by *Reverse-passes*.

48. Be perfectly familiar with *De-Magnetising-passes*, before you employ the *Magnetising-passes* upon any human being, or animal. Practise them thus: Place a book upon the table, let the tips of the fingers of your right hand point a little below the edge of what you may call the end of the book, the palm of your hand being towards you, and in this position sweep your hand upwards over the book. This motion is the exact *reverse* of the one employed to Magnetise with. Practise this pass with your left hand, and then with both hands, over sofa, wall, and chair (see fig. 3). Next,

practise alternately *Magnetising* and *De-Magnetising-passes*, longitudinally and transversely, being careful to develop the habit of dividing your hands after each pass, so that, when you are making successive *Magnetising-passes*, you do not make a *De-Magnetising* or *Reverse-pass* every time you finish one *Magnetising-pass*, and return to make another. *Vice-versâ*, the same caution applies to *De-Magnetising-Passes*. (See Note 15 to par. 70.)

49. *Drawing-Passes* should be practised when gazing. A *cheval-glass* is an excellent assistance, as you can Gaze into your own eyes. Imagine you have a Subject before you. Gaze into his eyes fixedly. *Will*, with an intensity that is indicated in your look, that he should come to you. Let both your hands hang at your sides, having your palms towards your Subject. Raise your right hand very *slowly* and *steadily* to your right shoulder, partially closing it on the way, then raise your left hand in the same manner, dropping the right hand to your side again the while, and continue these alternate passes for a length of time (see fig. 4). When you are effective with these passes upon an individual, you will find your Subject step slowly towards you. As he advances, you retire, keeping him at a convenient distance from you, as, for example, when you are acting upon one of an audience at the end of a public room or hall. When on the platform, you, of course, do not step backwards as he advances. When a Subject is at a distance (say in some other house), if slowly stepping backwards will assist you to formulate your Magnetic intention, you are at liberty to do so. The *Drawing-passes* very rarely affect any but those who have been already under the influence of the same Operator. Should a Subject come towards you in a *head-foremost* manner, you will find that *Transverse-De-Magnetising-passes* over his legs and feet will enable him to walk straight and steadily. Evidently his extremities were stiffened by a local lodgment of Magnetic influence.

50. To practise the *Repelling-Passes*. Again stand before your imaginary Subject, and act as though you were throwing full handfuls of some powder at him, towards, or a little above, the epigastrium. Formulate your *Will* by imagining

you are really pushing him from you, and keep your distance by stepping *towards* him, as he is supposed to step *backwards*. These passes are very effective, and can be made either in front, or at the back of the Subject, when he is under your influence. A very sensitive, or often-Magnetised person can be influenced by them, when in the normal conscious state, and in another room to that occupied by you, without his in any way being informed of your intention (see fig. 5).

51. As before stated, the Magnetic emanation has a tendency to ascend, therefore all *Direct-Passes* must be made from above downwards. To practise these passes, it is as well to cut a piece of thin paper about six inches long, by two wide. Fold it down the long centre, and fix one half to the wall, so that it will have the appearance of a miniature shelf, which shelf projection should be cut so as to hang in a kind of fringe. This is a target for you to shoot your passes at. To practise them stand before it as though it were your Subject. Let your arm hang at your side, which you raise upwards, and rather outwards, describing a circle in the air, bringing it down exactly level with your paper line, having your fingers outstretched. This target may be divided into three by being painted in three colours—red, blue, and yellow, and then, by the motion of the fringe, produced by the air you bring down with your pass, you will know which particular portion you affect, which practice will cultivate your eye and hand so that you will be able to Magnetise any part of your Subject's body with the utmost exactness. This is of great importance, as for instance, when you are Magnetising your Subject's eyes, if you carry your passes just below them, you are more likely to affect the olfactory nerves, while the eyes remain untouched, and not being aware of this you do not specially *De-Magnetise* the part, and your Subject may consequently experience some after discomfort in an inability, or difficulty in smelling, sneezing, &c. To be effectual each pass should occupy from about eight to ten seconds, and you should keep your eyes fixed on the spot you wish to affect. When your Subject is separated from you by great distance, or solids, a greater amount of *Concentrated Will* must be expressed, and you

must *vividly* imagine your Subject before you. If you intend to study Phrenology, and wish to familiarise yourself with the position of the organs, you should have a good life-size cast of a human head, and upon each organ gum a small piece of coloured paper, at which you direct your passes, but in practice *never* make a *Direct pass* at any Subject's head for the purpose of exciting an organ, as it would be much too forcible (see fig. 6).

52. *Head-passes* are *Direct-passes* made towards the head of the Subject when you are situated above him, but instead of your fingers pointing out straight at the finish of the pass, they are more rounded, and rather loose. They are principally used when the Magnetiser is on a platform, and the Subject among the audience (see fig. 7). They are made for the purpose of loading the Subject with influence, which you afterwards draw back to yourself, *along with the Subject*, by *Drawing-passes*.

53. *Communicating-passes* are for the purpose of aiding the passage of thought from the Magnetiser to that of the Subject, by formulating that passage, and they also help the Subject to receive fresh influence from the Operator, when he has been under influence some length of time. These passes are practised intuitively by many persons, during ordinary conversation, to give ponderability to their meaning without their being in the least conscious of the power they are exercising. (See paragraph 19.) They are made in the same manner as *Repelling-passes*, but must not be made more than a few inches from yourself, while your eyes are fixed upon your Subject, expressing or speaking your meaning as much as possible. Employ them always when in suitable conversation.

54. *Lifting-passes* you employ when, for instance, your Subject is in a Cataleptic state, lying upon the ground, or on three chairs, as the case may be (see paragraph 213), and you wish to illustrate the experiment of lifting his body in the middle without manual contact. You place one or both hands within a quarter of an inch of his body, and gently raise them up and down, and when effectual, his body will, by Magnetic attraction and repulsion, rise or fall quickly, or

slowly, exactly as you move your hands up and down. When you place your hands nearly on the body of your Subject, formulate in your mind that you are drawing up a cobweb by *Will-power*, and you will be greatly assisted (see fig. 8). When a latent concentrated *Will-power* has to be developed such formulations are of the greatest value.

55. Many other manipulations are alluded to in the course of these Instructions, and explained as they occur, but the above are the basis of all others, and the only ones truly essential for practice. You will stumble on dozens of methods of placing your hands on, and working them over the bodies of your Patients, and each will produce a different effect, which your Sensitive can describe. Such experiments are valuable and interesting, and whenever a new idea suggests itself work it out practically, and carefully mark the results. The following three methods of imposition of hands are peculiar:—*One*—Stand with your face to your Subject, and wave the palm of your hand over the upper part of his body thus (see fig. 9), carry the hand down, and then repeat a number of times, finishing by *Curative-passes*, thus (see fig. 10). The effect is to relieve the body of internal pains, and sensations of suffocation. *Two*—Place your hand on your Patient's shoulder, let his arm be held out straight, and act as though you were winding an invisible bandage round his arm. This can be done on both arms at once, or his fingers separately, or on his leg, if he is sitting on a chair. Never carry such passes from the extremities *upwards*. The effect of these encircling passes are strictly curative and strengthening, but vary according to the requirements of the Patient. *Three*—Lay your hand on your Patient's body, keep it there till very warm, then raise it very slowly, and describe with your fingers a circle, the diameter of which should be equal to the length of your hand. Work this circle spirally from him to the distance of about one foot, and then draw your hand away, shaking it as after a *Curative-pass*. The effect is to remove pains and disease from the sick, but when it produces an exhausting sensation you have merely to make full *Direct-passes* over the spot (see fig. 11).

56. Kinds of "Wands" used. The following excerpt you will find interesting, and containing some valuable hints:—

Shampooing, and the Great Toe Wand.

"In some parts of Bavaria, we are informed that the peasants regularly rub their children from head to foot, before putting them to bed, and they are of opinion that this practice is attended with salutary consequences. The mode of taking the bath among the Oriental nations, accompanied with frictions, and pressing the different parts of the body (*Shampooing*), produces a refreshing, invigorating, and highly agreeable feeling, occasions a slight perspiration, and gentle slumber, and cures, or at least alleviates, many diseases. In investigating the customs of different countries, we sometimes stumble upon practices still more analogous to the Magnetic processes. The author of the *Philosophie Corpusculaire* informs us, that a family exists in the mountains of Dauphiné, who have been in the habit of Magnetising, from father to son, for centuries. Their treatment, he adds, consists in conducting the great toe along the principal ramifications of the nerves. Professor Kieser mentions that a similar mode of treatment (called *Tretan*), has long prevailed in many parts of Germany, for the cure of rheumatic, and other complaints. We have probably all heard of the virtue ascribed to the great toe of King Phyrhus."

"Isis Revelata." By J. C. Colquhoun, Esq.,
Advocate, F.R.S.E.

57. *Artificial-Wands* are more generally known as *Magic-Wands*. They are but conveyors of Magnetism. Intrinsically they are valueless. Teste relates, and every practical Magnetiser could also relate, experiments upon their Subjects, which prove that a Magnetiser can, by *passes* or *Will-power* alone, convey to any material object his Magnetic influence, which affects Sensitives in whatever manner he *Wills*. Some believe the whole of the power to lie in the particular metal, or other substance employed, while their opponents declare

the effects produced to be entirely the result of *suggestions* made to hysterical individuals.*

58. Mesmer, the great reviver of Magnetism, "always made use of the Magnetic rods in operating upon his Patients, and he believed that the remedial efficacy of the treatment was the consequence of certain virtue inherent in the mineral magnet. Ennemoser says, that Mesmer was led to the discovery of Animal Magnetism by the following circumstance:—Being present on one occasion when blood was drawn from a Patient, he found a remarkable difference in the flowing of the blood when he approached or retired. Having afterwards repeated the experiment, the same phenomenon was manifested. Hence he was induced to conclude that his person was endowed with this Magnetic influence, which may have been stronger in him than in other men, as different pieces of iron or steel may possess different degrees of Magnetic power. I do not remember to have met with this remark in any of Mesmer's own writings, but it is possible I may have overlooked it."

59. Dr. Ashburner was an experienced and powerful Magnetiser, yet he seemed disposed to believe that a *dead* crystal could positively possess the power to *put* to sleep. He relates the following of Mary Ann Douglas, one of his Sensitives: "She was so susceptible to the higher influence of Organic Magnetism, that I had only to Will that she should sleep, and she slept at once—instantly. If, in her ordinary state of wakefulness, I made a single pass of my hand one inch from her person, beginning at the forehead, and proceeding to the pit of the stomach, she slept instantly. . . . Many and many a time have I shown to Mr. Andrew Crosse, and, I may say, to hundreds of others, the fact, that when Mary Ann Douglas was placed *awake*, and standing in my hall, with her face towards my dining-room door, and absolutely ignorant of the fact that any one in the dining-room was holding the end of a rock crystal to the door, in the direction of her person, she was obliged to sleep. Standing asleep, with her face touching the door, for the

* Colquhoun's "Isis Revelata."

attractive force of the crystal obliged her to approach it, she was speedily awakened by the opposite end of the crystal sending its influence through the wood of the dining-room door, and approaching the door asleep, touching it with her forehead, and soon afterwards she was repelled from the door, and wide awake, because the opposite, and repulsive pole of the crystal was held, so as to shed its repulsive force, and oblige her to become awake." Now I would have undertaken to produce identical results with a pen-holder or pencil, or right or left hand, if once I possessed the same power over this Subject, as Dr. Ashburner did. Had he put the same crystal into the hands of such a man as Dr. Braid, I am convinced he would have found it utterly powerless, unless Dr. Ashburner were present, who would, however unintentionally, produce some influence upon his Subject.

60. Dr. Braid (the promulgator of Hypnotism) attributes all such effects to the Subject's imagination. He states (most incorrectly, permit me to remark from *positive* experience), that "The Mesmerists are never in a position to be able to prove that the expectant idea, or influence of habit, in the Patient, may not be the real producing cause of the phenomena realised, because the crucial experiments of myself and others, have satisfactorily demonstrated that these subjective influences alone are quite adequate for their production, without any influence whatever passing to the Subject from another person, whereas the Mesmerist *cannot* prove that these subjective influences are not in operation *during* the exercise of their Mesmeric processes." This only proves that Dr. Braid's experience has been limited, and that he has always exercised a *Will power* upon Sensitives, without his cognisance, and in non-recognition of his own *dual* nature, which caused them to exhibit any kind of phenomena he thus unconsciously *Willed* them to manifest. He would account for the influence of Magic Wands upon this principle of expectancy, and, with ourselves, discredit the correctness of the idea that Dr. Ashburner's dead crystal was "*sending* its influence" anywhere.

61. The most famous Wands of modern date were "*Dr. Perkins' Patent Metallic Tractors*," which, in their time, per-

formed such wonderful cures upon adults, infants, horses, &c., under circumstances where no accusation of expectancy on the part of horses and infants could legitimately stand. The Tractors were used to draw the pains out of the extremities of the Patients' bodies, and were often perfectly successful (*see par. 46 and foot-note*). Their effects were identical to those produced by passes made directly with the hand, although their analogy to Animal Magnetism was most indignantly refuted by the Perkinites.

62. Actually an Institution was to have been opened, to enable the poor to derive benefit from this discovery, but one, a Dr. Haygarth, produced exactly the same results with imitation wooden Tractors upon Sensitives, which the gullible public accepted as "an exposure of Tractorism," but which only proved, in reality, that the power was not in the Metallic Tractors, but in the Operator's hand that guided them. Indeed this seems to have been blindly recognised, for we read, in B. D. Perkins' ⁷ "*Influence of the Metallic Tractors*," that "Another singular phenomenon occurred, *viz.*, that in some instances the metallic influence, when excited by different persons, produced different effects. This fact however, extraordinary as it appeared, is now universally acknowledged. Experiments were made to ascertain this point with such accuracy, as to preclude the possibility of a fallacy; and the results proved that there were persons who might use the *Tractors* for any length of time in diseases, which were suitable for the operation, and produce no perceptible effect, when, by placing them in the hands of another person, who should perform the operation in precisely the same manner, the pain or inflammation would be removed directly. It is true this singular property is characteristic of but few, yet among the great number who have purchased the Tractors in America, there are some who never performed a cure. These gentlemen, whenever an operation is required, put the Tractors into the hands of a bystander, who applies

⁷ B. D. Perkins, A.M., was the discoverer's son, and patentee of the Tractors. His father, Dr. Perkins, was a noble and benevolent philanthropist, of North America, who lost his life in attempting to discover cures for malignant diseases.

them under their direction, and the usual salutary effects are the immediate consequence. This curious fact has been mentioned, by the writers on the philosophy of the Metallic influence, as a proof of its analogy to the influence discovered by Galvani."

63. We think we have now quoted sufficient to show you that, let people try as they may to invest inorganic matter, with *objects and intentions* to perform certain results, they must come back to the true source of all such influence,—the *Human Mind*.

64. You will find Wands and Tractors very useful to conserve your Magnetism, especially if you are a public Magnetiser, or Magnetic Healer with a large practice. Use these instruments in exactly the same manner as you would your hands when making passes. They are very effective on the stage, and specially useful in inducing the Magnetic state in those Subjects whom you have made very susceptible by repeated Magnetism. You can influence such, as Dr. Esdaile says, "*by doing nothing*," though perhaps they were very difficult to produce the slightest impression upon when you first tried them.

65. Many Magnetisers have great faith in the use of Discs, which are sometimes classed among Magnetic substitutes.* An orthodox Disc is a combination of particular metals (usually zinc and copper), which are supposed to contain properties capable of affecting Sensitives. Much that I have said respecting the *rationale* of Artificial Wands, applies, with equal correctness, to Discs, which can be substituted by a halfpenny, a glass eye, or even an ink-spot in the centre of a piece of paper, or indeed any uninteresting object. All these make excellent Discs, and are the only kind I ever employ. The Disc is to be placed in the Subject's hand, who is to quietly look at it for a short time. I believe the true use of Discs to be discoverable in the fact, that the human mind cannot be occupied with two subjects at the

* The Countess C * * * speaks much against the using of discs, and holds them to be injurious to the Subject, by depriving him of energy, without acting curatively, and are only labour-savers for the Operator.

same time, therefore, when a person who is even naturally *Negative* to you, is, *pro-tem.*, mentally pre-occupied by attentive study, or active observation, he is partially *Positive* to your influence, hence, to Magnetise him, you must render him *Negative*, or receptive, by some artificial means. (This mental reciprocity is, of course, only necessary for producing control for phenomenal purposes, but is not in the least required for simple Healing Magnetism.) To produce this *Negative* condition, Discs will be found useful, especially when you have a number of persons to Magnetise at one operation, *e.g.*, on a public platform. Then Discs are valuable in saving time, and, like Artificial Wands, in conserving your Magnetic strength.

66. In the hands of an expert Operator, a glass of water, a sheet of tin, a white handkerchief, &c., placed upon a table, or held in the hand, can be made to produce an identical effect. He would command all his Subjects to gaze at the selected object, and after a few minutes, tell them, in a firm tone of voice, to close their eyes, which would be shortly followed by the assertion that they could not open them. As with Discs, a mental impression is often produced, by inducing Subjects to believe that the object employed possesses some peculiar controlling power, either inherent or endowed.

67. Correct ideas of the effects of metals, magnets, &c., upon Sensitives, can be obtained by perusing Baron Reichenbach's work, a book highly interesting to Scientists, chemists, and others, be they ever so sceptical; for throughout the volume, many *absolute*, and easily repeated, experiments are clearly explained, with all their extraordinary results.

CHAPTER III.

PROCESSES OF MAGNETISING.

68. *Processes* By Processes, I mean those various combinations of passes, gazing, &c., employed by different Magnetisers for inducing the Magnetic state. When once

the influence is experienced by a Subject, almost any Magnetic phenomenon may arise spontaneously, according to existing conditions. Various, however, have been the descriptive names given to the processes and results, thus we read of the Art of Magnetising, Mesmerising, Bi-ologising, Psychologising, Hypnotising, Statuolising, Comatising, Fascinating, Entrancing, &c. Without entering into any speculation upon the merits or demerits of special processes, or names of processes, I supply you with over fifty methods of procedure, which were employed, and variously named, by some of our most noted and experienced Operators. You, of course, are at liberty to test them all, and adopt any special one which may suit your manual, mental, or psychical qualifications best, but I will commence with initiating you into My Own Process for producing the Magnetic state, which I employ both in private and public, either for purely phenomenal purposes, or for producing sleep for surgical or dental operations, &c. But for each of these branches you will find more particular directions in those pages specially devoted to their consideration.

69. My Own Process of Magnetising. The Subject is to be seated, with knees uncrossed,⁹ facing the south, when convenient, which direction can always be ascertained by a pocket compass. If your hands are damp, dry them with a handkerchief, and rub them together, or if they are cold and dry, rub them till you make them warm; or, better still, concentrate your thoughts upon them, till you feel the Magnetism tingling in them (*see par. 30*). Place your right hand *lightly*¹⁰ on the top of his head, planting the thumb in the centre of the top of his forehead, at the root of the hair, and press or slide it firmly down the middle of the forehead, gradually increasing the force of the pressure, till it rests on the organ of Individuality,¹¹ and let it remain there a few seconds, saying,

⁹ The knees to be uncrossed merely to facilitate his rising.

¹⁰ The hand to be placed *lightly* on the top of the head, to avoid accidental phrenological manipulation. As much Magnetic aura flows from the ends of the fingers, the hand must rest flat on the head, not with the fingers pointing downwards.

¹¹ The Organ of Individuality is situated just above the root of the nose.

in a quiet, firm Magnetic voice,¹² "Close your eyes *tightly*—**TIGHTLY**—and **KEEP THEM CLOSED**." Do not remove your hand from the head, till you have two or three times repeated the sliding of your thumb down the forehead. Let it remain the *last* time longer on the organ of Individuality than before, and *then* you may remove your hand, which must be done so gently, as to be almost *imperceptible to the Subject*. Let him remain perfectly quiet from three to five minutes, with his eyes closed, during which time you are *Willing* towards him, and either fixing your eyes, and entire attention, *upon him or other Subjects*. After this lapse of time return to him, and, with your left hand, repeat the exact process you went through with your right hand, only the last time that you place your thumb on the organ of Individuality, make some half-dozen *Direct-passes* (*see par. 51*), with your *right* hand towards his eyes, then gently remove your left hand from his head, and make, with both hands, eight or nine *Direct-passes* towards his eyes, and tell him in a quiet, but firm, determined voice, that he *cannot* open his eyes, *do* what he will, and *try* as he may, he *cannot* open them, for they are tightly fixed, and conclude by saying, "*You cannot, YOU CANNOT*, but try—try—but you **CANNOT!!!** Being unable to open them by his volition, place your hands on his shoulders, and bid him stand up. Open his eyes by *Reverse-passes*, *immediately* making him fix his eyes upon yours, and then draw him towards you by *Drawing-passes*. He is then controlled, and you may proceed at once to the production of experimental phenomena. I have here described the process to be followed, without considering whether it succeeds or fails, and, of course, it does not always succeed. When you are operating upon a Subject, you must *Will* that he cannot open his eyes, especially when making the *Direct-passes*. If he succeeds in unclosing them, all you can do is to repeat the process, and if you choose, you may take his hand in yours, and bid him look into your eyes, while you gaze steadfastly into his, till his eyelids close or waver. If they close, place your thumb on the organ of Individuality, as directed, and tell him to keep

¹² By a Magnetic voice, I mean a voice coming from the stomach, which is much more powerful in controlling than an electric one, which comes from the throat.

them closed, and then continue the process. For Controlling a number of persons, I advise the use of Discs. Many Magnetisers can compel Subjects to close their eyes, but cannot get them to obey any further orders of an active nature, this is simply because the Operator has used an immense amount of *Will-power* to close the eyes, but, having got so far, seems to think that no *Will* or passes need be employed further, but that the control is complete for all experiments till he De-Magnetises him. This is an error, and, to be successful, the Magnetic *Will* must be employed, assisted by occasional passes, during the whole time of the control. If you cannot draw your Subject towards you, make full *Direct-passes* at his head and chest, and towards the latter till he acts as though he were being *pushed backwards*. You will then be able to draw him towards you, provided you fully express your *Will*, or that his legs are not Magnetically stiff; in which case, as explained in par. 49, you must make some *Transverse Reverse-passes* to disengage them. These *Transverse Reverse-passes* should be made from your left to right, and you need not approach nearer your Subject for that purpose. Of course you step back as he advances in response to your *Drawing-passes*. It is often advisable, with a fresh Subject, to deepen the control by going behind him, and drawing him towards you by *Drawing-passes*, and if, at the same time, when you tell him to close his eyes, you apprise him of your intention to draw him backwards, you the more effectually convince your audience of the genuineness of the phenomena, for he stops when you stop, and is drawn when you draw. By the quickness or tardiness of his response to your passes, you may know how deeply he is under control. The advantages of this process, for private and public purposes, are, that the influence is quicker, and more certain, than by any other means known, and, by closing the eyes immediately, instead of gazing at them for a considerable length of time, you avoid giving rise to much laughter, as gazing at one another has a ludicrous appearance, and thus robs you of a great deal of authority. By closing them at once, you, to a certain extent, isolate the Subject from those around. It is also complete in its action, and, therefore, curative.

70. My process of De-Magnetising is as follows:—Stand in front of your Subject, and taking his hands in yours, press the ulnar nerve¹³ of each hand with your thumbs; then place your hands gently on the sides of his head, letting your thumbs rest *lightly* on the organ of Individuality, and draw them three or four times over the perceptive¹⁴ organs, removing and shaking your hands each time as in *Curative-passes*. Next make *Reverse-passes*¹⁵ over his face, carrying your hands over the crown of his head, and telling him, with Magnetic intention, that he is “*Right, QUITE RIGHT!*” and then make a few *Reverse-passes* at the back and front of him, from his feet to his head. Remove any possible remaining mental impressions by touching the organ of eventuality.

71. There is another process of De-Magnetising which I sometimes employ, but do not advise it except upon Subjects who are controlled strictly by mental impressions, as it is so sudden in its effect. You tell them they must awaken *themselves*, and that they are to clap their hands three times with you, and at the third clap they will awake. You then clap your hands, and they clap theirs in unison; say sharply, with Magnetic intention, “*One! two!! three!!! Awake,—you’re all right!*” It is advisable, however, to go through the given form (see paragraph 70), of De-Magnet-

¹³ The ulnar nerve is situated between the little and ring-finger, just above the joint.

¹⁴ The perceptive organs are Form, Size, Weight, Colour, and Order, all of which are situated just over the eyebrows. You shake your hands, as in *Curative-passes*, for the purpose of completely clearing the Subject's perceptive powers, so that, on awakening, he is thoroughly clear in the head.

¹⁵ The *Reverse*, or *De-Magnetising-passes* are explained in par. 48. They are made with the backs of the hands being placed together, and swept over the Subject. To take them from the feet to the head, you must stoop down, and first carry your hands up to the knees, from the knees to the waist, and from thence to and over the head. As you finish these *De-Magnetising-passes*, let your hands open from each other fan-shaped, for the purpose of distributing and throwing off the aura with which you have surrounded him. Do the same at his back, only do not throw the hands over his head, but *to the top*, and *from* the head, or else you Re-Magnetise that which you just De-Magnetised, when standing in front of the Subject. These passes, applied in this manner, will always remove a headache induced by a close atmosphere.

ising afterwards, as it is better to be extra careful and guard against all after annoyances, for if out of twenty Subjects it is only *necessary* with *one*, it is better to take trouble with the whole twenty than miss the one. Always carefully question a Subject as to whether he feels quite well and mentally clear, but not in a manner to lead him to suspect there is any danger; say, with Magnetic intention, "*Now you are all right, and you feel all right, don't you?*" But should you observe that he acts as if he were stiffish in any part of his body, ask him if this is so, and should he answer in the affirmative, De-Magnetise the part, assuring him that all will be well in a minute or two, and say, with Magnetic intention, as you finish your *De-Magnetising-passes*, "*There, now it is gone.*" The Mesmeric Disease is produced entirely by Magnetisers De-Magnetising by passes, unaccompanied by *Will-power*, hence Subjects are only relieved in the letter and not in the spirit, and are liable to be influenced by any *Will-power* they come in contact with.

72. Concerning the danger of too suddenly arousing a Subject, which is the objection to this process, Deleuze says, "When a Patient is put into a sound sleep by Magnetism, if he is touched by any one who rouses him roughly, he experiences alarm from it. I have seen this produce convulsions and violent pains, . . . and even changing to such a degree the condition of the Patient, that he could not afterwards endure the action of Magnetism. Persons who have been put, for the first time, into Somnambulism, have been known to lose all at once the faculty of entering into it again by being rudely roused from it."

73. There is also a rapid process of Magnetising of which you read in paragraph 66. There I state that, when you have a number of persons to control, Discs are valuable, as, by preparing their minds for you to act upon, much time is saved. A glass of water, a sheet of tin, a white handkerchief, &c., placed upon a table, or held in the hand, can be made to produce the controlling effects. Command all your Subjects to gaze intently at the object, and after a few minutes, suddenly order them to close their eyes, and keep them closed, and in about three minutes tell them, in a

Positive and Magnetic tone of voice, that they cannot open them. A Mental Impression may be made by inducing them to believe that the object gazed at possesses some peculiar Controlling power, either by inherency or endowment. Now, this method of procedure can be employed as a process of Controlling, and would be designated as Operating by Magnetic Substitutes, but it will only act upon those very sensitive to your influence. A Subject who has been under your influence before, could be very summarily settled in this manner. Also in a mixed assembly it can, with great effect, be employed, provided you have a few prepared (see paragraph 150) Subjects present. To ascertain the result of your experiment, you simply request all who were unable to open their eyes, to raise their hands, upon which, you invite them to permit you to further demonstrate the power upon them. Of course you know to what extent you are able to influence those who are your Subjects, and for the fresh ones, use your discretion in the choice of experiments. Those persons who respond quickly to "The Test," (see paragraph 146), will generally be found Controllable by this process of Magnetising.

74. Dr. Gregory's Process. I will now give you Professor Gregory's process of Magnetising. In paragraph 47 you will find a quotation from him, of his manner of ascertaining the susceptibility of persons by passes over the hand. He continues by saying: "You may now, having found a person susceptible to a certain extent, proceed to try the effect of passes made slowly with both hands, downwards from the crown of the Patient's head, over the face to the pit of the stomach, or even down to the feet, always avoiding contact, but keeping as near as possible without contact. Or you may make the passes laterally, and so downwards over the arms. It is necessary to act with a cool, collected mind, and a firm *Will*, while the Patient is perfectly passive, and undisturbed by noise or otherwise. He ought to look steadily at the eyes of the Operator, who, in his turn, ought to gaze firmly on his Subject. The passes should be continued patiently for some time, and will generally excite the sensations above-mentioned (see para-

graph 47), warmth, coolness, pricking, tingling, creeping of the skin, or numbness, according to the individual operated on. When these sensations are very marked, the Subject will, in all probability, turn out a good one. It is probable that, with patience and perseverance, a vigorous, healthy Operator, would finally succeed in affecting all persons; but in some cases, which have afterwards become very susceptible, the Subjects have been affected with great difficulty, and only after much perseverance, or even have not been affected on the first trials. The Operator must not be discouraged. If he perseveres, the chances of success are much increased, while he will often meet with cases in which a few minutes suffice to produce strong effects.

75. "Another, and in some cases a more successful method, is to sit down, close before the Patient, and take hold of his thumbs and fingers, and gently pressing them, to gaze fixedly in his eyes, concentrating your mind upon him, while he does the same. This is, at least in the beginning, less fatiguing than making the unaccustomed motion of passes, although, with a little practice, it is easy to make several hundreds of passes uninterruptedly. I cannot give decided preference to either methods. Both will occasionally fail, and both are often successful. They may be combined, that is, alternated, and often with advantage."

The two processes recommended by the Professor, and quoted in paragraphs 74, 75, 76, would be more suitable for developing Clairvoyance, or Thought-reading, than a state of active Sleep-waking.

76. "Two things are desirable:—First, a passive and willing state of mind in the Patient, although faith in Mesmerism is not at all indispensable; but a *bond-fide* passivity, or willingness to be acted on. This, however, signifies little in susceptible cases. Secondly, intense concentration on the part of the Operator. It is self-evident that to attain this, silence is essential.

77. "Intent gazing alone, especially if practised by both parties, will often produce the sensations above described,

without close proximity. I have often seen Mr. Lewis (who likes this mode of operating), gazing at a certain distance with intensity, and a firm volition, produce these sensations, and even stronger effects, in the space of five minutes, in a considerable proportion of the company, varying from 5 to 20, or 25 per cent., according to circumstances; but his power of concentration is truly astonishing, and is strongly indicated in his whole gesture, and in the expression of his countenance while operating. (See paragraphs 17 to 20 inclusive).

78. **Dr. Darling's Process.** Dr. Darling was a very successful public Magnetiser, and an intimate friend of Professor Gregory's, who supplies us with the details of his modes of operating; he says, "The process followed by Dr. Darling, which he informs me he has never made a secret of, is to cause a certain number of persons, willing to try, to gaze for ten or fifteen minutes at a small coin, or double convex mass of zinc, with a small centre of copper, placed in the palm of the left hand. The other conditions are, perfect stillness, entire concentration of the mind of the Subject, and a perfectly passive state of mind. Of the persons tried, as above described, a certain proportion of those who fulfil the conditions, and are not agitated or alarmed, a very large proportion is found, on examination, to be more or less subject to Dr. Darling's *Will*. He ascertains in the first instance, which of them have been affected, by desiring them singly to close their eyes when he touches their forehead with the finger, makes a few passes over the eyes, or rather presses the eyelids downwards, with a rapid sideward motion, and then tells them that they cannot open their eyes. If, in spite of him, they can do so, he generally takes hold of one hand, and desires them to gaze at him intently for a moment, he also gazes at them, and then repeats the trial. If it fails he tries no further at that time, but goes on to the next case. In me he succeeded in this on the second trial, I could not open my eyes. Seeing this, he said, 'Now you can,' and I could instantly do it. I have seen, especially in private, a considerable proportion found to be thus affected, and I have never seen the ex-

periment tried, even on a small number, without at least one being affected to that extent. Those thus discovered to be susceptible, are requested to remain, and to keep their eyes shut, the others are dismissed. He now takes one of them, and having repeated the trial with the eyelids, to make sure that the effect continues, tells him to close his mouth, and then, after pressing the lips with his hands, and making a pass under the jaw, tells him he cannot open it, which in many instances proves to be true, but was not so in my case. He then, perhaps, causes the Subject to stretch out his hands, and place palm to palm, presses the hands strongly together by a rapid motion of his own, and defies him to separate them. This also he cannot do. Or he makes him place one or both hands on his (the Subject's own) head, strikes them rapidly down on the head, and defies him to remove them, which again he finds it impossible to do, till, as in all these cases, Dr. Darling says, 'Now you can,' or 'All right.' In the same way Dr. Darling proceeds to show his power over the sensations of his Subjects. For example, he deprives one hand or one arm of all feeling, and renders it utterly insensible to acute pain, or he makes his Subjects feel a cold pencil-case burning hot, or himself freeze with cold, or taste water as milk, brandy, or any other liquid . . . In like manner, he controls the Will, so that the Subject is either compelled to perform a certain act, to fall asleep in a minute, or to whistle, &c., &c., or is rendered unable to perform any act, as to jump on a handkerchief, which if he tries to do, he is sure, according to the volition of Dr. Darling, either to come down straddling over it, or to come down one or the other side of it; or he may hit straight at Dr. Darling's face, but cannot touch it, &c., &c. Dr. Darling further controls the memory. He causes the Subject to forget his own name, or that of any other individual, or to be unable to name a single letter of the alphabet, &c., &c. Moreover, he causes him to take any object to be what Dr. Darling says it is; a watch for a snuff-box, a chair for a dog, &c., &c.; or to see an object named, where nothing really is, as a book in Dr. Darling's empty hand, or a bird in the room, where none is. The illusion is often absolutely perfect. Again, he will cause

the Subject to imagine himself another person, such as Dr. Darling, Father Mathew, Prince Albert, or the Duke of Wellington, and to act the character to the life, to lecture on biology, or on temperance, &c., or if he imagines himself an officer, to drill imaginary troops, and so on *ad infinitum*. Lastly, Dr. Darling can control, perfectly, the emotions. If the subject be laughing, he causes him to first stop laughing, then to feel serious, sad, and miserable, or to burst out into tears and lamentations, or, if that appear, as it often does, to be painful, he will make him feel intensely happy, or laugh incessantly, without being able to assign a cause for his mirth.¹⁶ Every one of these forms of influencing the Subject I have seen varied in a hundred details. The effect is usually, but not always, instantly produced, and as instantly removed by the Operator's simple word. And there is no mystery, no secret, nothing supernatural in it. They are perfectly natural phenomena, and any one who tries may produce them, not indeed so well, or so successfully at first, as Dr. Darling, who operates with extreme neatness, and has vast experience to aid him. But with practice even this may be attained, and Lord Eglington, Col. Gore Brown, and other gentlemen, as well as myself, have found no difficulty when we lighted on a susceptible Subject."

79. Mr. Lewis's Process. Mr. Lewis was another powerful Operator, of whom Professor Gregory says—"Mr. Lewis produces the same state, by gazing for five minutes only, with extreme earnestness and concentration, at the Subject, while Dr. Darling gazes either at him, or at an object in the same direction. The other conditions are the same as those of Dr. Darling. He adds certain gestures and passes, all of which are most deeply imbued with that energetic concentration of the *Will*, which I have never seen so strongly developed, nor so beautifully exhibited in the natural language, as in Mr. Lewis."

80. Captain James's Process. I will now quote to you Captain James's process for producing the Mesmeric

¹⁶ These states can either be produced by phrenological manipulation, silent *Will*, or by the Operator telling his Subject that he is miserable, and must weep, &c.

Coma, from his very excellent little work upon the subject. He says, "It is recommended that the Mesmerist should direct the Patient either to place himself in an easy chair, or to lie down on a couch, so that he may be perfectly at ease. The Mesmeriser then, either standing or seated opposite his Patient, should place his hand, with extended fingers, over the head, and make passes slowly down to the extremities, as near the face and body as possible, without touching the Patient, taking care at the end of each pass to close his hand until he returns to his head, when he should again extend his fingers and proceed as before. It is also useful after making several of these passes to point the fingers close to the Patient's eyes, which procedure, in many cases, has more effect than the passes. This simple process should be continued for about twenty minutes at the first *séance*, and may be expected to produce more or less effect, according to the susceptibility of the Patient. Should the Operator perceive no signs of approaching sleep, he should persevere with the passes until the eyes close, and should he then observe a quivering of the eyelids, he may be pretty certain that his effort will be successful. Many experienced Mesmerisers have come to the conclusion that the *Will* plays an important part in the production of the sleep, and in relief of pain. Whether this be the case or not, it is recommended that the Operator should concentrate his energies, and earnestly *Will*, or wish, that his Patient should derive benefit from his exertions. Some very susceptible Subjects, in the course of ten minutes, or even less time, will suddenly fall back, apparently insensible, in which case the following tests will prove whether or no the real Mesmeric coma has been produced:—Raise the Patient's hand, and should it fall immediately, as a dead weight, it is a good sign: then raise one of the eyelids, and should the eye-balls be observed to be turned upwards, and wandering in their orbits, there can be little doubt of the Operator's success. In some cases, the eye-ball will be found in its natural position, but with the pupil much dilated, no contraction taking place on the approach of a lighted candle. Even at this early stage, the Patient may bear the prick of a pin on the back of his hand, without betraying any symptoms of pain. Sometimes

the breathing (*see par. 375*), or placing the hand on the forehead, will deepen the sleep, but the beginner should, as a rule, avoid concentrating the Mesmeric force on the head, or region of the heart, and confine himself, as much as possible, to the passes, "*aux grands courants*," as the French writers term them, *i.e.*, long slow passes from the head to the feet. Should the before-described signs of Mesmeric coma not declare themselves at the end of twenty or thirty minutes, the Mesmeriser should ask the Patient whether he felt any peculiar sensation during the process, and if so, whether they were more apparent during the passes, or when the fingers were pointed at the eyes? By these enquiries, he will soon learn the best method of Mesmerising applicable to each particular case, and he should not be disheartened if he does not succeed in producing marked effects at the first, or even many successive *séances*. Supposing sleep to be at length induced, the next, and very important, question is, how to awaken the Patient? With most Sensitives, this is a very easy process, for merely blowing or fanning over the head and face, with a few *Transverse-passes*, will at once dispel the sleep. Should, however, the Patient experience a difficulty in opening his eyes, then, with the tips of the thumbs, the Operator should rub briskly from the root of the nose outwards towards the temples, and finish by blowing or fanning, taking special care before leaving the Patient, that—judging from the expression of his eyes, and other signs—he has evidently returned to his normal state; as a rule, the Patient should not be left till the Operator is perfectly certain that he is wide awake." This process of Captain James's is intended for healing purposes, but when once the Mesmeric coma is produced, any phenomena may, as a rule, be exhibited, according to the Patient's idiosyncrasies.

81. Mesmer's Process. I will now quote ten processes, employed for the purpose of Magnetising, as arranged by the Countess C * * *, in her very admirable work upon Animal Magnetism. The first process she gives is Mesmer's. She says, "Originally Mesmer established his 'relation' between himself and the Subject, by placing his hands on the shoulders

of the latter, and by exerting the influence of his eyes, completing the effect by means of friction. Subsequently, in order to multiply the forces, by means of reciprocal action, to introduce into his Operations the more complete influence of the universal fluid, perhaps also to leave room for that mystery which so pleased his fancy, and, lastly, in view of avoiding individual failure in the presence of a sceptical public, Mesmer organised Magnetism in common. What was known as his "tub," or "bucket," was a cylinder made of oak wood, one foot and a half high, furnished inside with elbow-shaped iron rods, acting as conductors to the fluid. The interior also contained bottles filled with water, methodically arranged, together with ground glass and iron filings, which latter substances were intended to warehouse the fluid. A cord, which all the Patients wound round their waists, established the communication, and frequently a chain was formed, by pressing between the thumb and forefinger of the right hand, and left hand thumb of the neighbour. When the Patients were assembled, the Magnetic emanations, according to his theory, were said to mingle, to become blended with the universal fluid, and every one partook, hap-bazard, of whatever quantity he was able to absorb. In point of fact, and apart from the universal fluid, this represented a regular 'fluidic' association, strikingly analogous in their performances, to what takes place in the Spiritualists' gatherings of the present day. Different airs were played on the piano, at alternately quick and slow time; vocal music was sometimes introduced, and the Magnetisers were provided with an iron rod, which they held in their hand. The Patients ranged in large numbers, and three or four deep, round the bucket, receive, say the Commissioners, the Magnetic fluid by the following means:—"Through the iron rods, which transmit that contained in the bucket—through the cord which encircles the body—through the limbs which are joined together, and through the sounds of the piano. The Patients are also Magnetised, in a direct way, by means of the fingers, and of the iron rods, which are passed before their faces, but they are specially acted upon by the application of the hands, and the pressure exercised on the hypochondria, and on the abdominal region, applications are

continued occasionally for several hours together." (Bailly's Report.)¹⁷

Dr. Keiser's Process. Dr. Keiser, an eminent Magnetiser, employed the *baquet* very much. He gives a description of it in the *Archiv fuerden thierischen Magnetismus*, Vol. 3, 2 Pt., p. 44. "It consisted of a square box, 3 feet high, 1½ feet wide, of oak-wood 1½ inch in thickness, with a wooden cover fitting ½ an inch over, and screwed down when the box is filled. The interior is filled with tin-plate, and the whole is filled with dross of iron, and slakes (such as can be obtained at any smithy), and water. The dross, with bits of iron, granite, cinders, just as they are thrown out, and the slakes with dust, just as they are swept up. The water is ordinary spring water. The whole is thrown in without any order being observed, and without being Magnetised; an upright iron pole, of about five feet high, passes through a central hole in the cover, reaching down to the bottom, and other iron or wood conductors, of about 3½ to 4½ feet long, penetrate the cover in such a manner, as to be easily moved to the different parts of the Patient's body. The central pole has a round ear at the top, to which is tied a hempen cord. Keiser enumerates various cases of Patients cured by this powerfully-acting *Un-Magnetised baquet*, of which the following is a rough sketch, as copied from the above-mentioned *Archiv*" * (see fig. 12).

82. Abbé Faria's Process. The next process described by the Countess C * * *, is that employed by the famous Abbé Faria: "Possessing, as he did, a rough exterior, and rough voice, and fearlessly employing such means as procured for him the reputation of a mountebank, Faria, having boasted of being able to overcome the resistance of a Subject,

¹⁷ The whole tendency of this process would be to cure by accident and Mental Impression, and to injure by producing many cases of Cross-Magnetism, which expressed themselves by strong convulsions as the Patients were Magnetised, and being Magnetised, by each other at random. I have never yet seen a Subject of mine in any way convulsed, and should be very surprised if I did.

* I give this account of Dr. Keiser's *baquet* in the words of a friend of mine, who was kind enough to translate it for me from the *Archiv*.

and subdue him by a look, which he succeeded in doing from the fact, that he addressed himself to such as were extremely impressionable, and to whom such effects had become familiar. He went further. He made the Subject sit on an arm-chair, invited him to close his eyes, and at the end of a few minutes' rest, without making a single pass, he ordered him, in a loud voice, to sleep, and he obtained compliance by reason of the very cause I have just explained."

83. Bruno's Process. "Bruno, a contemporary of Mesmer and Puységur, but whose manuscripts were only published in 1819, by M. D'Blauzanne, had made Magnetism the subject of deep study. He established relation by means of the thumb, which he held for the space of eight minutes; his *Will* being active the while, and his attention centered on the Subject. Then he resorted to passes, which he performed very slowly, along the arms, and in front of the body from head to feet, or, at least, as low down as the knees. He gradually drew away from the Subject, continuing the passes just at the distance of an inch, and only gave sufficient tension to his hands to maintain them in position. Bruno pretended that, while passing his hands before the Patient, at a distance of three or four inches, the Magnetiser should experience a sensation of heat or cold, when on a level with the part affected, or that, at least, his own body is exhaling a certain vapour, that is, fluid—which takes the direction of the part affected." The psychical qualifications of a Magnetiser would have to be developed, to carry this process out in the true spirit of Bruno.

84. Deleuze's Process. "Deleuze instructed Magnetisers to hold within their fingers the thumbs of their Subjects, in such a way as to bring the pulp, or fleshy substance of their respective fingers and thumbs into immediate contact, and keep them thus engaged for the space of three or five minutes, and meanwhile to steadfastly fix their eyes upon those of the person being Magnetised, in order to establish sympathetic relationship. The hands were then to be withdrawn, with the palms uppermost, elevated to a level with the head of the Subject, and brought down on to his shoulders, where they rested for a minute; they were then

made to return to the thumbs, by gently stroking the arms downwards, this process being repeated five or six times, after which the hands were carried above the head for the space of another minute, then passed downwards before the face, as far as the pit of the stomach, where the thumbs were applied, the fingers resting on the hips. The pass was then continued as far down as the knees, or even to the tips of the toes, if the position of the Subject allowed of its being done. The hands were then placed behind the shoulders, and brought down to the back of the hips, thence bringing them over the hips and thighs." This is a very excellent formula for Magnetising, only the conclusion should be *Long-Curative-passes* from the thighs to the feet. As a process for Controlling, it would encourage more the development of the higher phenomena, while that of the Abbé Faria, as here given, would be more calculated to illustrate the Sleep-waking experiments of artificial dreaming. This process of Deleuze would also be an excellent one for inducing sleep for curative purposes, or for general healing, where any special local treatment could not be decided upon.

85. Billot's Process. The next process given by the Countess C * * *, is that of Billot. "He begins Operating like Deleuze, but later, *i.e.*, at the second sitting, in order to hasten the production of the Magnetic sleep, he concentrates the fluid towards the pit of the stomach. He used, for this purpose, a conical steel rod, which he holds in one hand, while he drives the fluid towards its extremity with the other. He makes use of his hands also, by placing them over the epigastric region, and by rubbing the inner surface of his thumbs with the back of his fingers, which he afterwards throws open, he produces a succession of manual discharges." I consider that the tendency of this process would be rather to *excite* the nervous system, than produce consistent phenomena, or act curatively, except in a limited number of instances.

86. Teste's Process. M. Teste's work should be carefully read. His process of Magnetising, as given by the Countess, is taken from his valuable "*Manuel Pratique*," of which there is an excellent translation by Dr. Spillan: "M.

Teste adopts, in principle, the process of M. Deleuze, whose incredulity he shares with regard to the fluid theory; but seeing the necessity of simplifying it in practice, he substitutes the following method: The Magnetiser stands at a certain distance from the Subject, who may be seated or reclining. Lifting his hand level with the latter's forehead, he performs passes from above downwards, before his face, chest, and abdomen. On raising the hand, he should, as prescribed by Deleuze, turn its back towards the Subject. In order to induce sleep at the first Operation, he Magnetises the head, by means of long descending passes, or strokes, by the imposition of the hands at the height of the forehead, when a few passes over the legs and knees render the Magnetisation complete."

87. Dupotet's Process. I also quote Baron Dupotet's process from the same source, but, if possible, you should peruse his work. He issued *private* Instructions for his *pupils only* at the charge of 100 francs, and you will find the most practical part of these Instructions in this work, specially translated for me by a pupil of mine. The Countess C * * * says, that "There exists no material difference between M. Dupotet's process and that of M. Teste's. After concentrating his thoughts, and without even establishing manual relation, the Operator practises with one hand only, from the head to the umbilicus. Both hands may, however, be used, one acting from the forehead to the root of the throat, and the other from the chest to the navel. The effect is increased by extending the fingers of one hand towards the eyes, and the other in the direction of the epigastric region."

88. Lafontaine's Process. From the "*Nouveau Manuel de Magnetism*," the Countess gives the process employed by M. Lafontaine, and M. Regazzoni: "The fluid is much less intensified than distributed by the performance of the *Magnetic-passes*. Such is the starting-point of the following system:—Both the Subject and Magnetiser being placed as indicated by M. Deleuze, each looks silently at the other, their thumbs being in contact. M. Regazzoni insists upon the forehead of the Operator being brought within an inch of

the Subject, when sleep should come, in from the space of two to twenty minutes. This stage being arrived at, M. Regazzoni loads the Subject with fluid, by means of *Longitudinal-passes*, from the ears to the arms and legs, and then from the forehead to the chin, making a stoppage before the eyes and the mouth, finally towards the epigastric region, resting there a while, and finally down to the feet."

89. Countess C * * * 's Process. I will now quote a tenth process from the Countess C * * * 's work, and it will be observed that the effect upon the Sensitive is similar to that produced by *Drawing-passes*, and may be substituted for them or "The Test" (see par. 146) at pleasure. She says: "This is the easiest operation of any. It may even be practised on persons who are not Magnetised, although the chances are more in favour of success when the Subject is strongly 'engaged,' and has reached an advanced stage in Magnetisation. Get the Subject to stand erect, disengage his legs by means of two or three passes, should he show any difficulty in keeping an upright position (see par. 49) place yourself at his back, and direct a few jets of fluid on to his shoulders, keeping your hands flat, and acting from above downwards in an oblique direction. Then hold your hands parallel to, but slightly below, the shoulder-blades, and at only sufficient distance from them to avoid contact. You then commence emitting fluid, with the object of engaging the Subject, whom you attract towards yourself by closing your hands, as if you were holding strings in them. Should the Subject show signs of uneasiness, turning his head backwards, for instance, take no heed of it, since they mostly prognosticate success. If he staggers, the effect is all but produced. Bring your hands gently together, just as if they were tied with cords, to the point Magnetised. Speaking Magnetically, these cords do exist, in fact it is by them that the Subject will be drawn towards you. Attraction is more powerful at a distance from the Subject, than when too near him; there is, however, a certain limit, which you cannot overstep, without feeling as if the said cords had dropped from your hands. The fluid showing a constant tendency to rise, you should move your hands in an

oblique direction, and from above downwards, repeating the process several times in succession, until you see the Subject bend backwards, and drop into the hands that have 'pulled him there.' If the resistance is prolonged too far, you should (*albeit* the staggering of the Subject betokens ultimate success), give up direct Magnetisation, and trace with your right hand the line of an imaginary cord, by which the Subject's shoulders would be obliquely brought to the point on the floor, then, with a gesture of command, and a strong manifestation of your *Will*, you indicate the point with your finger, saying mentally the while, 'Come to this spot, I command thee.' On other occasions, you will find it answer to throw your hands forward in the direction of his loins, as if to seize him by that part of the body, and you should withdraw them with the same amount of effort as you would display if you were carrying him away. Three or four repetitions of this process should end in his defeat. Consumptive persons should not be acted on in this way, as you may affect the lungs. A Subject may be made to fall on his knees, by Magnetising a spot on the floor, and then drawing him down to it, but this is usually very tedious, and often a failure. This attraction may be exercised independent of walls and solids. An inversion of the process produces repulsion."

90. Puységur's Process. I will now give you the theory of the Magnetic fluid, with the method of directing that fluid as adopted by the Marquis de Puységur, for if you can grasp the spirit of the idea, it will greatly assist you in formulating your *Will-power* when practising. I quote from Dupotet's *Animal Magnetism*. He explains that, "As science progressed (in Mesmer's time) such intricate and roundabout processes as were formerly used were discovered to be superfluous, and the theory of the universal fluid underwent a considerable modification, inasmuch as the agent was soon believed by the Magnetiser to be a peculiar vital fluid, secreted or accumulated more or less in the brain, and of which the nerves acted as conductors. This fluid was described as being subservient to the *Will* of the Magnetiser, who by his act of volition could control its influence, propel

it externally or internally, and direct it so as to accumulate in any part of the living body. In accordance with these views the following are the directions which the Marquis de Puységur gave for conducting the operation: 'You are,' said he, 'to consider yourself as a magnet, your arms, and particularly your hands, being its poles, and when you touch a Patient by laying one of your hands on his back, and the other in direct opposition in front of him, you are to imagine that the Magnetic fluid has a tendency to circulate from one hand to the other through the body of the Patient. You can vary the position, but always act where the greatest number of nerves converge.'"

91. Captain Hudson's Process. Some years ago when first I intended professionally working as a Magnetic Healer, and a Phenomenal Magnetiser, my project came to the ears of that experienced and benevolent Operator the late Captain Hudson, who immediately wrote to me, and offered all the information he thought would be profitable, and which he had gained from his thirty years' wide and practical experience. At this time he was principally working as a Healer, and during his short stay in Rochdale, the local papers were ringing with accounts of his extraordinary entire or partial cures of paralysis, consumption, deafness, dumbness, lameness, palsy, blindness, &c., &c. To give an idea of his method of procedure I will make some suitable extracts from his letters. He says, "I am much pleased to find you so well and usefully employed in doing good to suffering humanity." . . . "During my thirty years' practice, the more I saw of it (Magnetism) the more I was convinced of the truth of the phenomena." . . . "The *Modus operandi* to produce good effects on Patients are various." . . . "One time I was called into a lunatic asylum to see a lady inmate. She had lost all recollection of her husband. She knew me previous to going in; I, however, made short work of her. I put my hand on her shoulder, excited the organ of memory, then took hold of her hand; in a short time she began to move towards me, she not knowing what was the matter; in a few minutes gave me a look and said, 'that is Captain Hudson.' She

then asked me where she was, and how her husband, and children and sisters were. She came out in a month to enjoy life. You see how simple the means employed, but the power was there." . . . "My methods¹⁸ are generally original from other practice on different persons." . . . "I very seldom look in the eye; that was much used at first. Touching and stroking, making passes down the spine, placing both hands in your own, your sitting down, putting the toes pointing to each other—if that will not show any effect, then put your finger-ends on the hip-joints, requesting your Patient to be quite passive, at the same time you to be *firm*, try to throw off *your influence* by *Will-power* without much exertion. Always try to be calm. You will find sometimes two effects, a repelling power one time, a drawing influence at other times. Many times no apparent effects,¹⁹ but it is better when you see some effects." . . . "I seldom try to produce the *coma* on Patients, but when it comes upon them easily, let them go in, but often it produces fear, both in themselves and in their friends. It sometimes gives them great confidence when you can close their eyes, their mouth, make rigid their arms, and many other little things connected with the subject, all of which tend to establish confidence." In my lectures, in trying to bring the truth home to the audience, I try many of them in a few minutes, and I soon find out the right parties,

¹⁸ Every observing Magnetiser will learn in time to discreetly vary the process of treatment with different Subjects, and this fact you should impress strongly upon yourself. As Captain Hudson says, "The beginner will probably soon find that he must occasionally vary his method of Mesmerising, according to the habit or idiosyncrasy of each Patient, and that no particular formula exists, however efficacious in the generality of cases, but sometimes requires to be supplemented by other methods."

¹⁹ Often I will Magnetise people for curative purposes, and at the time they feel not the slightest effect, but they tell me (often when I have left their house, or they mine) that they feel and recognize distinctly the Magnetism beginning to suddenly work upon them internally, relieving them of all pains, warming the entire body with a pleasant heat, and producing a soothing and strengthening effect. This is so with others besides myself, and was probably the case with Captain Hudson. His method of trying was by "The Test" I give.

and when I get hold of some I go on demonstrating with them. The experiments are endless; sometimes amusing, and always profitable to the thinking mind.

92. Hypnotism: Dr. Braid's Process. I will now make you familiar with the practice and theory of Hypnotism, which, with Statuolism, is in reality a form of Auto-Magnetisation, and ought to have been so called. Dr. Braid, the inventor of Hypnotism, gives the following description of the process, and his discovery. He says: "I was led to discover the mode I now adopt with so much success for inducing this artificial condition of the nervous system, by a course of experiments instituted with the view of determining the cause of the Mesmeric phenomenon. From all I had read, and heard of Mesmerism (such as the phenomena being capable of being excited in so few, and these few individuals in a state of disease, or naturally of a delicate constitution, or peculiarly susceptible temperaments, and from the phenomena, when induced, being said to be so exaggerated, and of such an extraordinary nature) I was fully inclined to join with those who considered the whole to be a system of collusion, or delusion of an excited imagination, sympathy, or imitation. The first exhibition of the kind I ever had an opportunity of attending, was one of M. Lafontaine's conversaciones, on the 13th of November, 1841. That night I saw nothing to diminish, but rather to confirm, my previous prejudices. Six nights afterwards, *one* fact, the inability of a Patient to *open his eyes*, arrested my attention. I considered that to be a real phenomenon, and was anxious to discover the physiological cause of it. Next night I watched the case, when again operated on, with intense interest, and before the termination of the experiment, felt assured I had discovered its cause, but considered it prudent not to announce my opinion publicly, or until I had an opportunity of testing its accuracy by experiment and observation in private. In two days afterwards, I developed my views to my friend Captain Brown, as I had previously done to some other friends, and, in his presence, and that of my family and another friend, the same evening I instituted a series of experiments to prove the correctness of my theory,

namely, that the continued fixed stare, by paralyzing the nervous centres in the eyes, and their appendages, and destroying the equilibrium of the nervous system, thus produced the phenomenon referred to. The experiments were varied so as to convince all present that they fully bore out the correctness of my views. My first object was to prove that the inability of the Patient to open his eyes was caused by paralyzing the levator muscles of the eyelids, through their combined action during the protracted fixed stare, and thus rendered it *physically* impossible for him to open them. With the view of proving this, I requested Mr. Walker, a young gentleman present, to sit down, and maintain a fixed stare at the top of a wine bottle, placed so much above him as to produce a considerable strain on the eyes and eyelids, and to enable him to maintain a steady view of the object. In three minutes his eyelids closed, a gush of tears ran down his cheeks, his head drooped, his face was slightly convulsed, he gave a groan, and instantly fell into a profound sleep, the respiration becoming slow, deep, and sibilant, the right hand, and arm being agitated by slight convulsive movements. At the end of four minutes I considered it necessary, for his safety, to put an end to the experiment. This experiment not only proved what I expected, but also—by calling my attention to the spasmodic state of the muscles of the face and arms, the peculiar state of the respiration and the condition of the mind, as evinced on rousing the Patient—tended to prove to my mind I had got the key to the solution of Mesmerism. The agitation and alarm of this gentleman on being roused, very much astonished Mrs. Braid. She expressed herself greatly surprised at his being so much alarmed about nothing, as she had watched the whole time, and never saw me near him in any way whatever; I proposed that she should be the next Operated upon, to which she readily consented, assuring all present that she would not be so easily alarmed as the gentleman referred to. I requested her to sit down and gaze on the ornament of a china sugar basin, placed at the same angle to the eyes as the bottle in the former experiment. In two minutes the expression of the face was very much changed, at the end of two minutes and a half, the eyelids closed convulsively, the

mouth was distorted, she gave a deep sigh, the bosom heaved, she fell back, and was evidently passing into an hysterical paroxysm, to prevent which I instantly roused her. On counting the pulse, I found it had mounted up to 180 strokes per minute."

93. Mr. Braid's account of the effect of his process is sufficient to prove, to any student of Organic Magnetism, that the process bears no relationship whatever to Magnetism, save where the *Will* of the Hypnotiser is brought to bear upon the Hypnotised. He calls it "A mode of inducing an artificial condition of the nervous system." If he had said it was an artificial mode of inducing convulsions, hysterical paroxysms, and palpitations of the heart, most dangerous and injurious to those experimented upon, he would have accompanied his work with a very necessary warning to his readers. Magnetism, when even approximately correctly employed, *prevents* convulsions, hysterics, and palpitations of the heart, except in some *few* and *rare* cases, where a crisis is necessary to remove some load of disease, the rationale of which will be perceived upon perusing that part of his work which is devoted to Healing. Magnetism should always change the pulse from an abnormal to a normal rate, never the reverse; and never have I, in my very large experience, counted an adult's pulse so high as 180, the fearful rate of which can be judged from the fact, that 140 to 150 is considered the death-rate of consumptives. My opinion is that many of Dr. Braid's Hypnotised Patients have Magnetised themselves from those present, and were consequently cross Magnetised, and for that reason alone, as well as from its incompleteness, the effects are injurious. Dr. Braid's theory is a most absurd one. In a Magnetic state, the Subject's inability to open his eyes, is not because the nerves of the eyes are paralyzed through a fixed stare; if it were, they could not be closed *without* the fixed stare, and when at a distance from the Operator; and making them active would De-Magnetise them, whereas this, on the contrary, only deepens the control. In phenomenal Magnetism, every Magnetiser knows, that the more active the Subject, the *more* perfect and intense becomes his

influence. You have but to study these Instructions, and practise the art, to discover a hundred reasons why Hypnotism *proper*, and Magnetism *proper*, are not identical; and a little observation of the physiological conditions induced by this fixed upward squinting stare, will show you that, were it not for the flow of tears, either from the eyes or nose or down the throat, accompanied by hysterical tendencies, the Patient's temporary mental equilibrium would become deranged.

94. Statuvolism; Dr. Fahenstock's Process.

We will now turn our attention to Dr. W. Baker Fahenstock's system of what he terms Statuvolism, but which is, in reality, like Hypnotism, really Auto-Magnetism. He says, in his Instructions: "Various methods have been employed by different Operators to induce this state. The plan adopted, and practised, by Mesmer and his pupils, has already been detailed in a preceding Chapter of this work. Those of modern Magnetisers are scarcely less absurd than those employed by Mesmer and his immediate followers. Some Operators of the present day, who believe in a Magnetic influence, still pursue the ludicrous method of sitting down opposite to the Patient, holding his thumbs, staring into his eyes, and making passes, &c., until the desired object is effected. Others, who believe looking to be essential, direct the Patient to look at some object intently, until the lids close and the Patient becomes unconscious. Very few, however, can be induced to enter the state in any of the above ways, and those who do, usually fall into the sleeping condition of this state, and are generally dull, listless, and seldom good Clairvoyants. The most rational and certain way of inducing this state, which I have discovered, is the following:—When persons are desirous of entering this state, I place them upon a chair, where they may be at perfect ease. I then request them to close their eyes at once, and to remain perfectly quiet, at the same time that they let the body be perfectly still and relaxed. They are next instructed to throw their minds to some familiar place, —it matters not where, so that they have been there before, and seem desirous of going there again, even in thought.

When they have thrown their minds to a place, or upon the desired object, I endeavour, by speaking to them frequently, to keep their minds upon it, *viz.*: I usually request them to place themselves (in thought) close to the object, or person, they are endeavouring to see. This must be persevered in some time, and when they tire of one thing, or see nothing, they must be directed to others successively, as above directed, until Clairvoyance is induced. When this has been effected, the rest of the senses fall into the state at once, or by slow degrees—often one after another, as they are exercised or not—sometimes only one sense is affected during the first sitting. If the attention of the Subject is divided, the difficulty of entering this state is much increased, and the power of each sense, while in this state, will be in proportion as that division has been much or little. Almost every Subject requires peculiar management, which can only be learned by experience, or by a knowledge of their character, &c. (see note 18 to par. 91). Much patience and perseverance is often required to effect it; but if both be sufficiently exercised, the result will always be satisfactory—if not in one sitting, in *two* or *more*. I have had several enter this condition after twenty sittings, and had them say, "That if they had not interfered, but let things take their course, they would have fallen into it at the first sitting." This shows that those who do not enter it in one or two sittings, must do something to prevent it.

95. All that is needful, when it becomes necessary that they should awake, is to ask them whether they are ready, or willing to do so, and if they are, I direct them to do so at once, and they will awake at the word "*Now*," in an instant (see par. 71). If, however, you should desire to awaken them, and they are not willing, it will be found impossible to do so contrary to their *Will*, and you will be obliged to await their pleasure. Before they awake, however, I commonly request them to remember how they felt, and what they saw, &c., or they may not know anything about it when they do awake, particularly if it be their first sitting" (see par. 250).

96. My criticism upon Statuvolism, as here described,

is very brief. The assertion that very few enter the Clairvoyant state by any means but his own, is strictly incorrect. Thousands were made Clairvoyant before his particular form was ever heard of. Every Patient that I have privately Magnetised (*i.e.*, not on a public platform), has developed most wonderful powers of travelling Clairvoyance, and many of them at the first sitting. He speaks of "*instructing*" his Subjects, and "*speaking to them frequently*." Now, if he were to say *Willing* his Subjects, and *Willing* them frequently, Statuolising would be more easily recognised, as a kind of weak-minded, indolent, though tedious, method of Magnetising by persuasion. His method of awakening his Subjects is similar to my own, for those controlled by Mental Impressions; and as you peruse these Instructions, you will recognise that Statuolism is a slow form of Auto-Magnetisation, and that Hypnotism is the same, when it produces effects beyond convulsions.

97. Gmelin's Process. The following four suggestive, instructive, and most interesting processes have been specially translated for me from the German. I quote the words of my translator:—"Gmelin, who was one of the earliest and most famous German Magnetisers, considered passes made with the open hand, or with fingers separated, and bent in claw form, as of the weakest effect. He invented various peculiar methods of manipulation for healing purposes. The Subject being in a sitting or recumbent posture, Gmelin would then make his *Positive*, or *Negative-passes*, according as he considered the case required mild or strong treatment. The methods, peculiarly his own, are as follows: His *Positive* method was conducted by (1.) *The Contracted digital manipulation*, *i.e.*, passes made by keeping his fingers close together, running to a point. (2.) *The Single Pugnial manipulation*, for which he held his fingers clenched as a fist, while directing the point of the thumb to the Subject. (3.) *Double Pugnial manipulation*, for which he directed both clenched fists, the thumbs being placed back to back, pointing to the Subject. These three methods he employed either in making passes, or by fixedly pointing in the same manner. The *Single Pugnial manipulation* produced very strong effects,

while the *Double Pugnial manipulation* is so excessively strong, that it should be used with great caution, as in sensitive Subjects it would produce convulsions. His *Negative* treatment consisted in what he termed *Marginal manipulation*. This consisted in setting the lower ulnar edge of the hands in a somewhat slanting position against the body of the Subject, making long downward passes with the open palms of his hands, gently pressing against the Subject, as, in a manner, wiping off the pain when arrived at the extremities, and then returning by *Dorsal manipulation*, *i.e.*, passing upwards with the back of the hand against the Subject. Then, as a kind of medium to his *Positive* and *Negative* treatment, he used the *Palm* manipulation. This was performed by simply passing, or resting the palms of his hands (on which he previously breathed), with his fingers directed either upwards or sideways, while slightly pressing on the body of the Subject; returning by the *Dorsal manipulation*. (This last method is not strictly his own, as it is already pointed out in Tardy de Montravel's treatise, as a calming process.)

98. Gassner's Process. The following is taken from the report of an eye-witness, and the cures performed by Gassner were many, and are well attested. They are recounted in detail in the *Archiv fuer den thierischen Magnetismus*, Vol. vii., 1820. The Patient, kneeling before Gassner, was questioned as to the nature and circumstance of the disease, Gassner then said a few words to encourage faith and confidence, exhorting the Patient to agree internally with him that all should happen as he ordered. This preliminary over, he said, "If this disease is unnatural, I command it in the name of Jesus Christ to at once manifest itself," or he exorcised Satan by virtue of the most holy name of Jesus Christ to reproduce at once the same illness, wherewith the person was affected. Sometimes the disease became manifested directly after the given command. Then he proceeded to bring on by degrees all the stages of the disease, according to the former state of the Patient. This he termed an "*exorcismum probativum*," to discern whether the disease was natural, or unnatural, and at the same time

he also intended that by the exact appearance of the phenomena with his command, to increase the faith of the Patient. If the disease did not appear upon the first command he repeated it again and again, up to a tenth time. If there was no effect even then, he directed the Patient to come the next day, or later, or he sent him away with the opinion that the disease was natural, or that his faith was insufficient to permit of a cure. But if the disease appeared at the first "*exorcismum probativum*," then he allowed it to continue for a few minutes, then he again caused it to disappear, and to come again with similar command. When the Patient was thus convinced of the cause of the disease, and the virtue of the remedy, he was instructed how to heal himself in future, and was then made to perform the same in Gassner's presence. For this purpose he commanded the disease to return, and then the Patient had, by contrary command (which he pronounced internally in the name of Jesus) to prevent this return, or should it have already reappeared, to cast it out again. Gassner himself confessed he was no miracle worker, but an exorcist. Prayer is acknowledged to be the highest power of Magnetic life.

99. Jörden's Process. Jörden's process is considered by some to be a very useful formula to know and practise in cases of restless, violent, or delirious Subjects. His manipulation is of extremely remarkable effect. The Magnetist stands behind the chair of the Subject (who may be either Magnetised, or not yet Magnetised), and performs the *Double-pugnal-pass* (see Gmelin's *Positive Process*, paragraph 97) at some distance from the spine of the Subject. This will so fix the Subject upon his chair that he cannot rise by his own *Will*, nor can others pull him off; neither can other Magnetists, not *en rapport* with him, draw him off by *Artistic-counter-passes*. But if the operating Magnetist, or another person placed *en rapport* with the Subject by the operating Magnetist, stands in front of him, and holds both thumbs joined in the same manner as for the *Double-pugnal-passes*, and makes a motion as if he would draw him off, then the Subject must, even against his *Will*, rise and follow him, no matter how firmly he was fixed to his seat the moment before.

100. Hufeland's Process. Frederick Hufeland's experimental process of producing a crisis is interesting, though by no means an advisable effect to produce upon any Sensitives, unless it is necessary to produce a belief in the power of Organic Magnetism. In this case it should be followed immediately by a course of Curative Magnetism. It is as follows: "Two Magnetists joined palm to palm, each holding one hand of the Subject, thus forming a chain. When they are only joined by touching the points of their fingers, the Subject was invariably attracted to the more positive of the two Magnetists. When the two Magnetists, after being sometime in contact, separated their hands, the Subject experienced a violent shock. When both Magnetists seized the hands of the Subject, without they themselves being mutually joined, a deadly faintness seized the Subject.

101. Kluge's Process. The following minute Instructions in Magnetism by that famous writer, and practiser of Magnetism, Kluge, has been specially translated from the German for these Instructions, and I quote from the translation. He teaches that, "Magnetic treatment is '*simple*' when performed by the Magnetist; '*combined*' when assisted by external aids. Simple Magnetic treatment is performed by passes with the hand, by breathing, and by fixing the thoughts. Breathing is often effectual, when all other means have failed, and even the most obstinate Subjects can be brought under control by breathing against the stomach or forehead. It is specially useful where assistance is rapidly required, as it acts quicker than any other treatment. It has been used by a Dr. Schelling in a case of obstinate ophthalmia, where the eyelids were continually closely contracted, and much inflamed. By breathing on them they were opened.

102. "The so-called 'drawing-off of erysipelas,' as formerly practised by the common people, was a breathing upon, and stroking downwards from the seat of the pain.

103. "Breathing upon the heart is a most effective measure to restore consciousness to one who has fainted.

104. "When the Patient is very sensitive, or the Magnetist very powerful; the latter, by simply fixing the Patient's eyes, may at any time induce Magnetic sleep.

105. "By simply fixing his thoughts upon the Sensitive Patient, the Magnetist can produce the same effect, but he will do well to use that power very sparingly, and rather avail himself of the aid of substitutes. It should, moreover, be an important rule for Magnetists to use only the physical means, and experiment little with their psychic powers, as the Patient becomes only too readily susceptible to finer influences, and with sensitiveness heightened and excited, the Patient is in danger from adverse influences. It is the duty of the Magnetist to avoid exposing his Patients to these dangers.

106. "Passes should be continued in the same direction, and care should be taken that the hand returning does not undo the effect it produces, wherefore it must return in a circular curve. All *Magnetic-passes* run downwards and outwards, from the head to the extremities, the hands returning inwards and upwards. Passes are made in three ways, with the back, with the edge, or with the palm of the hand turned towards the Patient. The first way has no effect whatever, and is only used when the hand is returning from the downward stroke. The fingers are close together, the hand is turned sideways, and in this position it returns in a wide semi-circle upwards. The second method of making passes with the edge of the hand is Negative, and is principally used for removing Magnetic influence. According to Gmelin, who calls it *Marginal-manipulation*, it is performed by the Magnetist setting the edges of the ulnar regions of his hands in a slanting position, slightly pressing against the body of the Patient, and passing downwards (see paragraph 97). The third method is with the open hand, and is either performed with the palm, or with the finger-points. The effects of the *Palm Manipulations* are generally milder and more pleasant to the Patient than with that of the finger-points, for, like the breathing, it produces a feeling of cooling; while the passes with the palm of the hand, as also fixing of the eyes, cause a feeling

of heat. The too *Positive* effects with the finger-points can thus be ameliorated by passes with the palm of the hand, wherefore this is also called the calming process. The palm of the hand previously breathed upon, and laid upon a spot, will also remove pain in some cases." (Here follow Gmelin's manipulations already in your possession.)

107. "*Manipulation by contact* is twofold, either by exercising pressure, or by gentle touch. Undoubtedly manipulating with strong pressure, the part of the body affected with pain, is the most common and ancient of all methods. It is called *Kneading*, and was well known to the Romans. It is practised among the Chinese, in East India, and among the natives of the Australian Islands. James Cook, the celebrated circumnavigator of the last century, narrates in his biography, that he was cured of acute rheumatism, which extended from the thigh down to the foot, by a dozen Indian women coming on board his vessel, surrounding him while he was on the floor of his ship's cabin, and pressing strongly with their hands his whole body, but chiefly the suffering part, for a quarter of an hour at a time, and repeating this procedure three times a day, for two days. This is also the chief method of the Japanese Almazans, or professional Magnetisers. Kneading the body may be usefully employed for cases where, beside dynamic effect, a mechanical effect is desired, by which the weakened parts can be strengthened. Also to aid in the removal of stoppages in the pores of the skin, cellular tissue, and glands; in dropsical affections of the skin, hardening of the glands, injurious perspirations, obstinate colics and rheumatisms, &c., all of which can be treated with advantage by this method.

108. "*Manipulation by gentle contact* should be performed by the hand lightly passing over the body of the Patient, yet the Magnetist should make that pass with all the force and continuance of his *Will*, as if pressing strongly upon the Patient."

109. "Passes at a distance should be performed generally from two to six inches from the body of the Patient. With very sensitive Subjects, at a distance of from one to

two yards. This method is more generally in use, although of weaker effect than actual contact, and requiring more effort of *Will* on the part of the Magnetist, yet is the only one that a male Magnetist could, with propriety, practise with a female Subject."

II0. "Besides the already mentioned methods, which can be used with or without touching, there are three more, namely; the *Charging*, *Compressing*, and *Fanning* processes. The *Charging* is performed by closing and opening the hand rapidly, and, at the same time, throwing the hand in the direction of the Patient, as though the Magnetist would sprinkle him with some fluid. This is one of the most *Positive* methods. The *Compressing* process is performed by the open palm, with finger-points, somewhat advanced, being brought within about six inches of the body of the Patient, then the palm being advanced, as with intended pressure, till the palm becomes even with the finger-points. After the pressure is performed, the palm is drawn back again, and the pressure is repeated. This pressure is performed with most effect after the charging. The *Calming* or *Fanning* process is performed by the open hands, turned somewhat sideways, in the direction of the Patient, at some six inches distant, passing downwards with moderate rapidity, to produce a kind of draft of air. Some Magnetists make a kind of fanning motion with the hands in passing wave-like downwards, whereby they produce as well a motion of air. This process produces calmness and amelioration of pain. A current of air thus produced, has a very vivifying effect in many cases of exhaustion.

III. "The Combined Magnetic Treatment is either by the use of such means that increase only the Animal Magnetism, or that act themselves Magnetically, and serve more or less as substitutes for direct treatment. The means of increasing the Magnetic power are either by direct-acting or indirect-acting. They are by direct-acting when used upon the Patient, and by indirect-acting when they serve to increase the power of the Magnetist. The direct-acting means of increasing Magnetism, are chiefly the following:—

II2. "(1.) *The Conductor*. This simple apparatus was invented by Mesmer, and much used by his pupils. It consists of two steel wands, of about eight inches long, and one-third of an inch in diameter. The Magnetist takes one in each hand, and touches the Patient with the other ends. Some Magnetists use Wands of ideo-electric materials, such as glass or sealing-wax, but these substances have an exciting action upon Sensitives. The Conductor acts even more strongly than the double *Pugnal manipulations*, and should be used with caution.

II3. "(2.) *The Isolatorium*. This is constructed upon the same principle as one for electric experiments. The Subject is either isolated alone, or together with the Magnetist. The latter appears to be the most effectual of the two ways.

II4. "(3.) *Electricity*. The increase of Animal Magnetism by the alternate, or simultaneous action of electricity, should only be used where strong shocks are required to dislodge some chronic rheumatic gouty affection, and should be used with extreme caution. It is most effective when, during Magnetic treatment, both Magnetist and Subject are seated upon the Isolatorium, united by wires to a frictional electric machine, allowing the excited electric fluid to act as a bath upon both, but the Subject should not be in a Magnetic sleep during this process.

II5. "(4.) *Looking-Glasses*. They are most effective when there is a metallic sheet behind the glass. Effect is to be produced by Magnetising the reflection of the Subject in such a mirror. If the Magnetist has fixed upon his breast an oval mirror, of six inches length, directing its reflection upon the heart of the Subject, it will increase his power.

II6. "(5.) *Music*. This serves also as a means of increasing Magnetic power, but due consideration must be given to the temperament of the Subject, and the peculiarities of his case, as concerns the choice of instruments, and also the musical airs, with regard to their character. Definite rules cannot be given."

117. The Magnetic Power: how increased. The following are the directions given for the *Indirect Means* of Increasing the Magnetist's power, as extracted from Kluge's work. He tells us that Tardy de Montravel advises that "A Magnetist should increase his power previous to Magnetising a Subject, by placing himself in communion with the Baquet, with a Magnetised tree, with the Magnetic chain, by placing himself in contact with other persons, or by Magnetising himself. The last method is most approved of by Gmelin. The French Magnetists thought to increase their power by abstinence from exciting food and drink, from tobacco and pomades, using frequent baths, and often combing their hair. The Germans, however, deemed it advisable to drink wine, and eat hearty dinners, for that purpose, while others, again, have a theory, that if, during clear evenings, they stand in the open air, and expand their arms in a northerly direction, and keep that position, with receptive feelings, for some time, they thereby inhale new Magnetic fluid from the universe. A well-regulated, healthy life, appears, however, quite sufficient in itself to replace the thrown-off vitality. Magnetising two, or four persons daily, is quite sufficient, yet care must be taken that there is not a Super-Sensitive among them, as there are some sickly persons in whom there is a vacuum of Magnetic fluid, and who therefore act as a strong drain upon the Magnetist, and more Magnetism is lost upon one of these, than upon three or four ordinary Subjects."

118. Of Magnetic Substitutes Kluge speaks much. He tells us that "Animal Magnetism can be transmitted upon animate organisms, as well as upon inanimate objects, which, although the change cannot be perceived by our senses, can yet re-act upon the animal organism brought into the vicinity of the said objects, if that organism is receptive to Magnetism. The power, however, is much weaker than when directly communicated by the Magnetist."

119. "*Magnetised water* is an excellent aid for Magnetic treatment, and, preparatory to other treatment, some Magnetised water should be given to the Patient to drink. A great deal depends upon the intention with which the water

is Magnetised. It acts weaker than passes, but is supposed to have the advantage, that it can be given internally, as an aperient, if Magnetised with that intention. For external use, water breathed upon is very effective. To Magnetise a glass of water, or other fluid, you grasp it in your left hand, and make passes with the point of the thumb of your right hand, commencing by setting the point of the thumb on the left side edge of the glass, resting there for a moment, and then drawing across, and lightly touching the surface to the right edge, resting again a while, and then drawing again a line down the side, on the outer surface of the glass, to the bottom, then returning, by an outer semi-circular movement, to the top edge on the left, repeating this process several times. After this, charge the surface of the water. To do this, make a motion with the hand, as though throwing something into the water with the closed hand, which you suddenly open. Repeat this for two or three minutes. Next make the motion of pressure over the water with the palm of the hand, and, finally, stir the fluid with a glass stick, and place over it a glass cover. This process, as well as all other Magnetic processes, must be practised with an effort of the *Will*. Magnetised water retains its efficacy for forty-eight hours, but the glass should not come in contact with iron, otherwise it soon loses its power." Professor Gregory says: "Magnetised water, as I have seen, will often cause the Magnetic sleep in persons who have been, on former occasions, put to sleep by the Operator in the usual way. I have seen it also produce natural sleep in excitable persons, not formerly Magnetised, and sometimes the sleep has taken place instantly on swallowing the water, and has been sound and refreshing. It is, indeed, possible that it may have been Magnetic sleep, at least in some of these persons, but, as the object was to produce sleep in those who were restless, no experiments were tried. This effect may be produced either by the hand, in which case, while the vessel is held resting on the left palm, and grasped by the fingers of the left hand, *Circular-passes* are made above it with the right hand, or the fingers of the right hand, with their points close to the surface of the water." Deleuze says, "It is to be poured over the tips of the fingers, and the glass is then to

be Mesmerised, by passing the hands down its sides, and the water may also be breathed upon." Dr. Esdaile tells us that he breathes "through a tube, into the bottom of a cupful of water, keeping the points of the fingers in contact with the surface; in five minutes the water is charged." My particular plan is simply to point my fingers to it, and *Will* that such and such effects may result upon the water being used. Sometimes I make *Direct-passes* on the surface. If it is for Healing, my *Willing* may be almost designated earnest prayer. I use Magnetised water for the purpose of inducing sleep, to assist the digestion of food previously eaten, to bathe sores, bruises, wounds, burns, and for full and local baths, but in these cases I make *Direct* and *Longitudinal-passes* over the surface of the water. Upon animals, such as dogs and birds, and more particularly fishes, I have produced very striking and specific effects by this means.

120. Kluge's Directions to Magnetise Trees. We will now return to Kluge, whose directions concerning Magnetised trees are very carefully given. Still quoting my translator we learn that "a Magnetised tree is the most powerful Magnetic substitute known. Magnetised trees grow much faster, and become more full than others, the Magnetism becomes thoroughly assimilated with the growth, and the effect of Magnetism will last sometimes the whole summer. The best trees adapted to the purpose are those with firm trunks, and bushy branches; fruit trees are preferable, but where such are not at hand, elm, oak, beech, ash, or lime trees can be used. The tree should have no knots, be tender, and with plentiful branches, straight, and not too high, so that the top of the branches can be reached with a staff. If the tree stands near water the effect is increased. The best time to Magnetise a tree is in Spring. The Magnetising should be performed and directed from the south to the north, for, as the sunlight falls from the south, this side is more receptive. To Magnetise a tree, stand at the south side, a few steps from the tree. Take in your right hand an iron wand of about five feet in length, and stroke therewith from the outermost eastern side branch along it, down to the root, lift up the staff again by returning with a

semi-circular motion to the outside, and lead it to another more southerly situated side branch, which you again pass along down to the larger branch and trunk, until to the root. In this wise small side branches are passed only once, larger branches as often as they have side branches, and the trunk every time. In the same manner Magnetise the west side. Should some branches on the north side be difficult to reach, then Magnetise them from the opposite (northern) standpoint. Then lay the staff aside, stand close to the tree at the south side, and make frequent passes on the trunk from as high as you can reach downwards. Then embrace the trunk with your right arm, and press your breast with strong *Will-power* for some time against it. Repeat this process with your left arm, and finally with both arms for a longer period. To use the tree for Healing purposes, place the Patients in immediate contact with it, or affix hempen cords to the central part (crown of the tree), leading them down to the Patients, who should be sitting around in a circle. Affix the other end again to the lower part. The rest of the treatment is similar to that practised with the baquet, (see par. 81). The power of the tree can be temporarily increased by passing the full hand from the upper to the lower part of the affixed cord. If several other trees in the vicinity are also Magnetised, and connected by cords with the principal tree, then the power of the latter is also permanently increased. There should be some roofing near the tree for rainy weather, where the Patients may sit holding the cords from the tree. Although with all this increased power, a tree never acts as powerfully as direct passes, nevertheless it produces the same effect upon Sensitives. It is, therefore, of use in connection with direct treatment for local affections. Magnetised trees are said to be more powerful than the baquet.

121. The Magnetic Chain. Magnetisation by means of The Magnetic Chain, either for Healing or Phenomenal purposes, is employed by many. Frederick Hufeland's process of Magnetising was by a Magnetic chain of a powerful though limited nature, (see paragraph 100). Mesmer's baquet treatment is also a Magnetic chain, but there are

objections to these chains which I have already given you. The Countess C * * * says, that "when it is sought to Operate on several persons at once, they are made to sit close to each other, or in single file, and to form a Magnetic chain by joining hands. You then seat yourself opposite to the first on the rank, and taking his disengaged hand, you Magnetise him in the ordinary way, after having invited all the persons composing the chain to keep their eyes fixed on you. It seems that the intensity of the effect is greater, the further it has to travel, as the last person in the chain is most acted upon. The chain multiplies the power of Magnetisation.

122. Magnetisation by Concentration of Will. The power of Magnetising Sensitives by Concentration of *Will* is a very valuable one to cultivate. Dr. Esdaile's method and experience are identical with my own, so I will quote from him. In his "Introduction of Mesmerism in the Hospitals of India," he says that, "Sensitive Subjects can be entranced by the Mesmeriser making them the exclusive object of his attention, and at a great distance, as I have verified, upon the blind man already quoted, most conclusively. When he was eating his dinner, in the midst of the hospital enclosure, I have frequently attentively looked at him over a wall, twenty or thirty yards off. He would soon eat slower, then cease altogether, sit for a short time quite still, and finally topple over among his rice, spread on a plantain leaf before him. I have also entranced my sister-in-law, by silently regarding her across the room without her knowledge." You can prove Magnetism to those who are honest in their investigations, by making them become Magnetisers. Further on Dr. Esdaile says, "People are *Willed* to sleep, I believe, by directing our nervous influence upon them, and simply making them the object of our attention. . . . I have tested this in a variety of ways by desiring Hindoos, Mussulmans, and Europeans, of all professions, merely to concentrate their attention upon certain highly sensitive Patients, and the results were as striking, and certain as if the most energetic *Will* had been

directed against them." This controlling by simple exercise of the *Will* is most valuable to the Magnetic Healer, and can be employed when the Patient is at a distance with perfect safety, if my directions for controlling at a distance are followed (*see* paragraphs 297, 298). It is similar as regards its utility to a very favourite process of mine, known to every experienced Magnetiser, viz., a putting to sleep and awakening by arrangement. Professor Gregory speaks of it, but only in reference to the duration of the sleep. He says, "The sleeper is usually very much under the control of the Operator, in reference to the duration of the sleep. The Operator may fix any time, long or short, and if the sleeper promises to sleep for that period, he will do so to a second. He then wakes up, and is instantly quite free from all effect, without any further process. The utility of this power is very obvious, *especially in cases of painful or surgical operations.*" If you make a Subject, during the Magnetic state, promise to again fall into that state at a certain specified hour on the same day, or some early date, and sleep for a particular length of time, he will undoubtedly do so.

123. How to Artificially induce Natural Somnambulism. This is only to be done by Magnetising your Subject during natural slumber, and producing the Somnambulant state without awaking him. If you have previously Magnetised him, it will be easy to establish control. Make a few *Long-passes* down the body, then *Direct-passes* over the whole of the body, commencing at the head. Next, make him sit up by *Drawing-passes*. Before addressing him *De-Magnetise* the ears, and before expecting an answer from him, free the chest and throat by local *De-Magnetising-passes*. It is advisable for some time, to keep his eyes closed, for in opening them you run the risk of awakening him, but should you desire him to open his eyes, or should he unexpectedly do so, start him dreaming by instantly changing his identity. To do this, place your hand very lightly, but flat, on his head, run your thumb down the centre of the forehead, and rest it on the organ of Individuality, and say, "Your name is Elizabeth," or, "You are a negro; your

hair is woolly, and your skin black," &c. Once get him to accept the change in his identity, and he is entirely under your control. If you have never controlled him before, the same process will succeed, but will occupy more time. At the commencement of the control, he will show signs of disturbance, but you nevertheless continue. If he is inclined to speak, answer him softly, and lay your fingers on his eyelids, closing them tighter, saying, in a low but firm voice, "*You cannot open your eyes,*" and if he does, change his identity as directed, Magnetically fix his eyes upon yours, if you can, even telling him, if his glance wavers, *to look at your eyes*, and then proceed to make him sit erect by *Drawing-passes*. To be successful in controlling during sleep, judicious management has to be employed, and an acquaintance with your Subject, and experience, are necessary. Whether you succeed or not, carefully De-Magnetise the whole of his body. If you leave him sleeping, this should be done by *Transverse-reverse-passes*, but if he has awakened, go through the whole process of De-Magnetisation (*see par. 70*).

To treat a Patient during sleep, for the purpose of curing him, first make a few passes over the forehead and eyes; next, *Healing-passes*, from the centre of the chest, carrying your hands up to the shoulders, and down the arms, drawing off at the hands. After six or seven of these passes, make about the same number from the chest to the feet. Then proceed as it is directed for Healing, according to the nature of the disease. If you can get him to speak, answer him in a soft tone, almost a whisper, and discover, by experiment, where to direct your voice, as many, under these circumstances only hear well, or at all, when the voice is directed to the pit of the stomach, or the tips of the fingers. When you succeed in getting a Patient to speak, ask him concerning his health, so that you may know better how to treat him; but on no account force him to converse when there are the slightest indications of disinclination expressed, either by fiveness of words, slowness, or feebleness of the tone of voice.

124. How to Produce Ecstasy. A Magnetiser requires

great experience before he can safely induce this condition, as many dangers encompass it. To induce it, you stand in front of your Subject, and, placing a hand within a few inches of each side of his head, act as though you were lifting him up, *Willing* that his *Inner-self* or *Spirit* may rise, and direct his thoughts heavenward, getting him to desire and pray earnestly to see Heaven, God, and His Angels, or any place or condition of an aspirational character. It may also be induced by commanding him to visit the sun, moon, or a particular star, or, indeed, any suggestion that will send his spirit off the earth. To bring him out of this condition, you must stand behind him, facing his back, and act as though you were pulling in a kite, *Willing* him to return to his body. Now I have taught you how this is to be done, but, at the same time, I express my utter disapprobation of all such experiments, unless you are well experienced, and have often seen such produced by those who were versed in the Science. The Subject will have most beautiful visions, and can descant in a high moral tone upon the most abstruse and metaphysical topics, in a manner quite beyond his normal capabilities. The dangers are, an intense desire for death, accompanied by a determination not to re-animate the body, and ending in the death-trance, and probably absolute death, or if induced too often, and life remains, sanity will not.

125. Dupotet's Private Instructions. I shall now conclude this chapter with a valuable extract from the Baron Dupotet's Private Instructions to his pupils, which are only printed in French. My translator says, in a private note to me, "I do not vouch for always having absolutely caught the right meaning of the Baron;" but, nevertheless, I quote to you the translator's wording. I shall make notes, after the experiments, to assist in elucidating them to you, but I do not undertake to further explain, by correspondence, either these extracts, or those you will read under Clairvoyance, concerning "Magic Mirrors," emanating from the same source. The Baron has pushed the power of Organic Magnetism to perhaps as great an extent as any man that ever lived, and if you study his observations attentively, you

will gain much information from them, *i.e.*, as much as it is in the disposition of your mind to grasp. I do not advise you to practise any of the experiments here given, unless you can do so without exciting your Subjects. I most religiously believe that you are bound *never to abandon* your Subject to the Magnetic influence, but to keep it under the direction of your *Will*, for remember, that you not only endanger your Subject's mental, moral, and physical equilibrium, but he may turn round upon you in a fury over which you have not the slightest control. As my pupil, I direct you to first have a person under your absolute control, and *then* illustrate your experiment upon him, which, if necessary, you are able at any instant to arrest in its demonstration. The Baron first deposits his Magnetic fluid on a certain spot, with an intensely developed *Will*, and then places a person, whom he may have never seen before, within its radiating clutches, to be acted upon in whatever way the mysterious, all-powerful influence may tend. Subjects experimented upon by signs, must be De-Magnetised in the way I direct in paragraph 70, but before this the sign must be carefully rubbed out, with the Magnetic intention of releasing him from its influence.

A special room, sunny and well ventilated, should be selected for devoting to *healthy* Magnetic experiments, if you intend giving any length of time up to practically demonstrating the science, from which room every Subject should be removed the moment the experiments are over.

Extracts from Baron Dupotet's "Magic Unveiled." (*La Magie Devoilée*. Paris, 1852. *Pommeret & Moreau*.) Sold by the author to his pupils only. Price 100 francs.

126. "First Experiment" (*see* fig. 13), "shall be two lines traced upon the floor with Magnetic intention, at the end of which there is separated, by the space C, a spiral, D, which we agree shall prefigure a precipice. The Sensitive is left quite free, and placed at the point A, with his feet upon each of the lines—he trembles, then commences to walk upon the lines, powerless to leave, to deviate, flee from, or avoid them; he will believe to see at D a real precipice, until the spell is broken."

NOTE.—By "Magnetic intention" is meant what I have designated as "well formulated Will Power," and the chalk drawing is only to assist the *clearness* of this formulation. The experiment is a cruel one, and far too dangerous for me to advise you to ever attempt to perform. You can, *happily*, illustrate it thus:—Make line A to C to represent to the Subject, by Magnetic intention, a fearfully steep hill, and let D be a beautiful orchard, full of lovely singing-birds and delicious fruits. If your "*Will*" is well formulated, the Sensitive will look with joy at the orchard, and horror at the dreadful hill, which he will, however, ascend with great difficulty, perspiring profusely. Let line B be a high railing, which inevitably separates him from D, and you will have a look of intense disappointment instead of terror, which is decidedly preferable. These experiments are only useful to illustrate the power, but to carry them to the extent given by the Baron, would be immoral and criminal, and would approach the unscrupulousness of the Black Magician, as well as lead you from the line of the White Magician. Do unto others as you would be done by.

127. Second Experiment (*see* fig. 14). "The Operator traces with chalk a fresh circle and lines.

"These lines, as also where they terminate, are Magnetic. M. Dupotet acts, as in the preceding experiment, by impressing with his *Will* strongly upon these outlines a power of action, capable of influencing the persons placed between these lines. Three individuals place themselves at the point indicated by a star, their legs are drawn aside, but while A B attracts towards the circle, C D acts in contrary direction, and draws them back to the point of departure, and it is by a continual struggle, with straggling legs, that they advance towards the circle. The whole body is distorted, and inclined towards the line A B, without the feet having quitted the two tracings; they arrive at last into the centre of the circle, where a kind of suffocation makes itself felt upon all Subjects. *Explanation*: In tracing the lines, one was traced from the point A towards B, the other, on the contrary, from the point C is directed to the circle, one line being attractive, the other repulsive, which is caused b

sole act of arrangement. The Magnetism here obeys a law which should be understood. The agent employed has inherent qualities—attributes—properties. Left to itself, that is to say, when not invested with the qualities that the soul or the spirit impresses thereon, it acts according to its physical nature, and presents some analogy to the magnet. *To establish the Art of Magnetising, all then consists in recognising at first the properties (fixed and unalterable) of the Magnetic agent, then all those wherewith we can ourselves invest it by the imprint of our Will.* That which we believe in our imperfect knowledge to be an inexplicable act, due to unknown causes, is but the result of our defective observation of known laws, which are not remembered by those who experimentalise. This last experiment is of great importance, as it makes us perceive clearly the cause of remarkable irregularities, and enables us to explain some of the phenomena."

NOTE.—This is an illustration of the injurious effect of an erratic *Will* upon a Sensitive, which often produces convulsions, and even a kind of Cross Magnetism from a single Magnetiser, which is undoubtedly very dangerous, and very unjustifiable in its demonstration. It is inflicting upon a Sensitive the conflicting disintegrating effects of two equally strong opposing influences, forcing him in different directions at the same moment.

128. Third Experiment (*see* fig. 15). "Keeping a piece of chalk in one hand, and a piece of charcoal in the other hand, trace on the floor two straight parallel lines, one white, the other black, at one metre distance from each other, and about three metres in length.

"At the end, B, of the white line, is drawn, in the same wise, a level, N, while the extremities of the black line ends with the serpent, S. Two stars at X and O are traced, without Magnetic intention, at equal distances from the two lines. In tracing the lines, have the thought that 'The black line is the way of vice,' and intentionally impress thereon all that can characterise it. 'The white line is the way of virtue,' and impress thereon by your *Will*, all that mankind considers and holds as virtue. The

space is free. The Subject being placed at the point X, the Magnetist places himself at point O, and the Subject will pass a similar, or other way, to that traced by a dotted line, according to whether his inclinations preponderate to vice or virtue. It is essential that the Magnetist remain calm, and remove the Subjects after the experiment. He should be astonished at nothing, for if he shares the emotions originating in surprise, or allows himself to be influenced by the sight of the perturbations he has caused, soon all would become irrevocable disorder."

NOTE.—This experiment is very interesting, but too painful to be demonstrated upon any but those mentally and morally strong. Never try it on a female Subject. Life-long incubi might be the consequence resulting from the Mental Impression. You can amuse yourself by studding these lines, by Magnetic intention, with equally interesting shop windows, causing the Subject to rush from one side of the street to the other.

"It is now essential to pursue the study of these singular facts under another aspect, but avoiding over-exaltation of the nervous systems of the persons that lend themselves to the experiments."

129. Fourth Experiment (*see* figs. 16, 17, 18). "The Operator traces on the floor three circles of one foot diameter, similar to figs. A, B, C. His intention is not to produce an action upon the moral faculties of the persons he is about to submit to his experiments, but to search what will be the physical effects resulting from the Magnetic principle charged on the space surrounded by the three circular lines. This fluid will be felt, and will consequently bring about a series of nervous accidents (effects). The Operator remains passive. The imagination of the Subject is herein not the motive cause of the phenomena which he experiences. The Subject tested by A, may turn round like a pivot; the Subject tested by B may describe circular motions with his head, and C may illustrate other effects."

NOTE.—This experiment is for the purpose of enabling the Magnetist to ascertain, by experiment, the physical and

other effects of his Magnetism upon any special individuals, which he does by charging a number of hand-traced circles on the floor with his Magnetic fluid without Magnetic intention, in which he places the persons whose sensitiveness he desires to test. It is an excellent method of ascertaining in what special direction your power tends to develop those subjected to its sway, but of course this is much ruled by the idiosyncrasy of the Subject, who also has to be developed.

Two Experiments with the Magic Arrow.

130. Fifth Experiment, and first experiment with this sign (see fig. 19). "Let us draw a figure with chalk, in which all the lines from the extremity A, converge at the point B, and prolong themselves up to point C, where the lines from D and E also equally converge. There should be two distinct actions in this figure, one which carries the Patients from A towards B, and the other which hinders them from walking from C to A. With this sign, "If a Sensitive is placed at B he becomes insensible, but carry him to the point C of the Arrow, and he immediately experiences altogether opposite sensations, and desires to continue there.

Sixth Experiment, and second experiment with this sign. "Place a Sensitive at the point C (not the same Sensitive upon whom the first experiment was demonstrated). This Sensitive, at point C, will experience a feverish excitement, and if asked to advance he can take but one step on the traced figure, and no more. With all his efforts he cannot go the distance of the arrow. At the beginning he feels himself as though doubly living without being able to comprehend by what mystery, but some minutes after the operation he feels, in his legs and arms, greatly fatigued, as a man who has violently struggled.

"I am inclined to think that this agent, the cause of these marvels, is within us (page 76). By a volitional act I separate from me a force—there is an emission. I can make it affect Sensitive by an expression. This force is real, although it is not visible. Deposited upon a body it becomes fixed thereto as an essence, and then

soon it exercises its action on its surroundings, and its Magical effect commences. This force has at first the power of attracting to itself beings that are within a certain *rayon*. They approach tremblingly, uncertain, with beating heart, the countenance expressing alternately fear, sadness, or ecstasy."

NOTE.—Like experiment two, at the beginning of these extracts, this is an illustration of the effects of one equal *Will-power* expressed for the purpose of making an individual to be bodily in two places at the same time, which it is his desire to be, and hence the extreme physical fatigue afterwards experienced. If I widely part my hands and *Will* a Sensitive to kiss them both at the same instant, he will at once become convulsed; or if I place another person with his arms widely stretched apart, and with Magnetic intention make *Direct-passes* at each of his hands, formulating that a particular individual, who must be a Sensitive to me, shall put his right hand in both these parted hands at the same instant of time, and then place this Sensitive facing the person, the Sensitive will become pale, and after waving slightly to and fro, will fall down convulsed and insensible. Firstly, I must, by *Transverse-reverse-passes*, De-Magnetise the person's hands that I have filled with my Magnetic fluid (which is equivalent to the rubbing out of a Magic sign for the same purpose), and then by making a few *Long-healing-passes* over the Sensitive, while gently calming him and removing the Mental Impression, I introduce some other, and not very important matter for his consideration, and then put him through my process of De-Magnetisation.

When you have read the Baron Dupotet's explanation of the phenomena arising from this experiment, read also paragraphs 5 and 6, where I attempt to explain "What Organic Magnetism is," and the perusal of the one will assist in the elucidation of the other.

131. Seventh Experiment—

An Experiment in Magical Antipathy.

(See fig. 20.) "If I trace two parallel lines, A B, A' B', at a convenient distance from one another, two persons following

them will experience no change in their walk. They may knock against each other, yet it will have no effect upon them. Yet upon drawing another line, starting from the point C to arrive at D, if you let two persons walk at the same time, one upon the line A B and the other upon C D, in order to meet face to face, they regard each other with anger, their faces become flushed or pale, and a delirium of rage commences, menace succeeds disdain, and it becomes necessary to intervene. Choose well the right moment, because it becomes difficult to separate these two persons, that, until then, regarded each other with indifference. Even should they have a pre-existing sympathy for each other the effect would be the same."

NOTE.—This is to be accounted for by the fact that each person, when meeting, becomes conscious of a something opposing the continuing of his course, which opposition is the result of the *arrangement* of the Magnetic fluid, which meets and prevents his taking another step forward. This combative character of the fluid is imparted to both persons, and each consider it to be an intentional opposition exerted by the other towards himself, hence the antipathy.

132. Eighth Experiment—

Modus operandi of employing this Magical Sign.

(See fig. 21.) "When I trace with chalk or charcoal this figure, a fire or light is found fixed thereto; it comes from myself. This fire has poured itself out rapidly in following the tracing, amalgamating itself with the substance employed, and which my fingers guide. This fire is at first inactive, but soon it attaches itself to the person that approaches thereto, whom it detains, fascinates, and sends off to sleep. It will be useless for him to attempt to free himself, he cannot pass out of the circle; in vain he makes efforts, a Magical power orders him to stay, and the *Will* of the person, as also his organism, yields to the force. He succumbs at the expiration of some moments with sobs and sighs. It is no more I that command, the effects that produce themselves are then strange to me. The cause is no more in me, it is in that line, in that tracing altogether

cabalistic. In vain would you employ violence; he who is thus enchained would soon escape you, he would cast himself upon you with fury, and would return of himself to the circle, as a mysterious power withholds him from keeping away. Those thus experimented upon, are the prey to a profound terror: they have haggard eyes and distorted features. What do they see? No one knows as yet; they make but guttural sounds. Leaving them to themselves they behold what the human eye has never seen (save under similar conditions). They choke anew, as though respiring air little intended for the lungs, as though the soul was about to leave the body; and this is the moment to efface the enchanted circle, to restore at the quickest a liberty necessary to life. Do not think that all is dissipated at the instant; there remain vague recollections, fugitive traces which freeze his blood with horror. Sometimes, but rarely, the visions are pleasant and tranquil. Ordinary life offers nothing similar, it surpasses the common delirium as the night surpasses the day in darkness. It is a strange thing, without parallel of which it is impossible to form an idea.

133. Ninth Experiment. *A second Experiment of a similar nature.* "If I draw a straight line like this (see fig. 22), the same fire, the same element is still found therein. Placed at the commencement of the line the Sensitive experimented upon feels heat under his feet; he is full of anxiety, he advances, drawn as he is towards the end of the line, all trembling and beside himself. If, at the end of the line there is traced this form (see fig. 23), he stops, not being able to free himself from that sign, and falls down exhausted, it is then that you must rub out the chalk or charcoal to the last trace, if you do not desire to witness a tragedy. If, instead of drawing a straight line, you draw a crooked line, the Sensitive will follow the course of the tracing without avoiding a single bend, and the phenomena will be the same. If, having drawn a straight line, you force the Sensitive to stay at the beginning of the line, at the expiration of some minutes his life appears to run out upon the line, and there to remain *in toto*; soon he faints and is as dead. His pulse beats no more. It is then necessary to remove him with-

out loss of time to the other end of the line. The life returns anew, and he revives. He has felt as though at the approach of death, which is the testimony of all those thus experimented upon. Sometimes a circle or a line attracts several persons at one time together, it requires, therefore, a certain strength of Soul not to allow oneself to be carried away. Call to your aid *Imagination*, it is stronger than life even. Know that even as the electric fluid running through a rod of metal gives shocks to those who oppose its direct passage, so, without *Imagination* being in anywise connected with the Magnetic phenomena, this unknown agent, named Magnetism, has its law—seek it.”

NOTE.—These experiments raise a Mesmeric Daymare, or a set of forces to which the Sensitive is abandoned by the Magnetiser, who then possesses not only his own greatly increased physical strength, but that of his Magnetiser's also, which he is capable of turning against him unless the death-trance seizes him at this particular crisis, which it generally does. This Magnetic Daymare seldom occurs but by accident, and I have only seen it once. Dr. Esdaile, speaking of it, says, “It very much resembles *Nightmare*, but with a greater tendency to walk and talk, and appears to depend upon the irregular distribution of the nervous fluid, and the consequent derangement of the respiration and circulation. This is so alarming an effect of Mesmerism, that I do not envy the amateur who may produce it.”

The Sensitive falling as one dead is merely an evidence of that state known as the death-trance, in which so many persons are ignorantly buried alive. It is the temporary departure of the spirit from the body, and this state can be induced by Magnetic Attraction. There are men who in India allow themselves to be buried for months when in this state, induced by other Magnetic means. There are some interesting and well-attested cases recorded by Dr. Braid in his “*Observations on Trance and Human Hybernation*.”

134. Tenth Experiment. *A Fact in Magical Attraction*. “Magnetist and Sensitive keeping face to face, at some

distance, it happens that should the former turn slowly around upon his heels, the latter, instead of being attracted within the sphere of activity of the Operator, in following him, experiences, on the contrary, a movement of rotation, similar, but in opposite direction; like the motion of two cylinders revolving in opposite directions (see fig. 24). Attraction is the cause of motion.”

135. Eleventh Experiment. *Magical Harmonic Will-power*. “Directing a continuously fixed look upon a Subject with premeditated intention, and after some minutes upon another person, it is possible to cause, by strong *Will*, the Subject to become furious against that person. It is by the immaterial power of the soul that all these faculties are brought into play; it is by this exorbitant *Will* that man possesses, that he can violently enter, by the energy of his *Will*, into the soul of another man, can instal himself there, can touch all his intellectual and moral sensibilities, and can imprint on them, according to his pleasure and fancy, the most opposed of human passions, the most benevolent as well as the most ferocious. And it is not only his own soul that he has the power to project into the body of a Subject, after having expelled that which animated it, but he can also introduce there that of any other individual, according to his pleasure. The simple *Will* can profoundly overthrow the physical, intellectual, and moral organisation of another man. In this wise the Operator can cause the Subject to imitate all his actions, by constantly *Willing* that it should be so; also he can cause the Subject to appear as intoxicated—that age should seize this young man, that the same should appear in indelible characters upon him; finally, that no mistake can be possible, let the years mark him with their seal, that what *I Will* takes place, and without transition he becomes a centenarian. The same thing can be done with a child.”

NOTE.—Read the experiments given in these Instructions for the demonstration of the Operator's power over the *Will* of the Subject, and you will see many illustrations of a similar nature. The antipathy raised by alternate fixed looks upon two individuals I have demonstrated for my own

amusement, in omnibuses, &c., upon two male, or two female Sensitives, who were strangers to one another, and myself, but have not carried the experiment to any great extent. Animals are easily thus affected, especially male dogs. The formulation of your *Will* must be to excite jealousy.

Truly a person's face may be made to look aged, and the experiment is very interesting, but it never lasts longer than when the Subject is under the direct influence of the Magnetiser, and then only so long as it is exerted with that particular object. If the Magnetiser's attention is withdrawn, it mostly happens that the Subject relapses into a Magnetic and, should be, curative sleep.

136. Twelfth Experiment. *Magical Identification*. "It is mere play for the Magnetist to deprive the Magnetised of hearing, feeling, and sight, by simply *Willing* without speaking. During the moment that the Subject is most animated, he can be made to become as a statue. Finally, can be communicated to his brain, the most incongruous dreams and thoughts—yet all will be to him as real. An era is about to commence, an agent has been discovered that consumes in itself all the other forces of nature."

NOTE.—See Experiments in Artificial Dreaming, par. 160.

137. Thirteenth Experiment. *The Power of Thought*. "My mind conceives an idea, my thoughts stop a moment upon that still spiritual creation, then soon the thoughts themselves are clothed with a semi-material envelope, which is brought to the extremity of my hand, by this unknown fluid coming from the brain, and which is charged to transport the idea like a messenger, to whom a letter is transmitted. It comes and delivers faithfully what, and whereto, it is directed; we can thus command organs that are not ours. This force is living, and moves the wheel of ideas, and marks the sign that the Soul should seize. Even an ignorant Magnetist, taking a piece of stuff or glass, and saying in thought, while touching the object: I *Will* that such and such person shall fall asleep at such and such hour, and shall experience such and such effects; and this object, being remitted, will produce, at the said hour, the demanded crisis."

138. Fourteenth Experiment. *Spiritual Creations*. I take a glass of water; to my *Will*, to my thought, this liquid shall be no more water but wine, liquor, &c., and I immediately behold the real positive effects that one of these agents has produced. In this wise one could also poison—it is necessary that it should be known. It is not essential that the Subject should be asleep; he shall be awake, seeing with his eyes, having his *reason*, and shall nevertheless not be able to resist a created thing, said to be *imaginary*. Should I create fire, I should render a cold matter burning hot, or a Subject can hold a burning coal in his hand without feeling; then, if such be my intention, he shall be burned with a cold matter. If I entrance him with me upon the waves, he will vomit abundantly, and shall experience all the fatigues of sea-sickness, and often do the effects thus caused continue, not only for some hours, but even for some days, notwithstanding the contrary impressions, and energetic *Will* of the Magnetist. This is no mere innocent play. . . . The imagination cannot only act upon the reason, but even upon the body. *Captation* (compelling the bequeathing of a legacy) is an occult act of Magnetism. It is also easy to arouse unlawful passions. Philtres are no more required. It is not every one that can at first sight be brought under control, but there are many easily influenced; many have an organisation disposed to receive the effluvia. Do not think that the strong man has a guarantee in his force, or that the Being with a cultivated intellect finds in his mind a counterweight. No; you can know only after having tried which it is that can give way or resist. It appears that all depends upon the Soul, as the stronger magnet attracts the more feeble, and even absorbs it."

NOTE.—Never produce an impression upon a Subject that you cannot remove at any instant you wish, otherwise you abandon a human being to a force, the power of which, when uncontrolled, you know nothing. I scarcely know how to impress upon you strongly enough the necessity of this precaution.

CHAPTER IV.

HOW TO BECOME A PROFESSIONAL PUBLIC AND PRIVATE
DEMONSTRATOR OF MAGNETIC SOMNAMBULISM.

139. It is not my province to consider the monetary business points, but these should be well weighed when arranging an entertainment. I may just mention, however, that if you can interest the Clergy and Medical gentlemen of the neighbourhood and Editors of the local papers in your favour, and are well advertised, with a judicious number of complimentary tickets presented to the most influential people of the town, your second performance, if not your first, should be a decided success. A few private drawing-room entertainments, and one given at a school-room, often causes much talk, besides being useful in providing you with a good sprinkling of prepared Subjects from the schoolboys of the town. Some controversial letters in the papers in which you are advertised, tends to make your arrival more notorious. Personally, however, I should always try and get taken up by some Society or Agent, and arrange for fees from them, or give one entertainment to some Mechanics' or other Institute, to be followed by one on my own account. On the whole, this plan pays better; you are freed from all anxiety, able to attend to your health, and the development of your powers, and after a year or two's work, you will find you have done more, with less mental and physical wear and tear, than you otherwise possibly could. You will soon learn the causes of failure and success, which carefully note, so as to profit by your experience.

We will suppose you are about to give an entertainment. Of course you are well prepared with at least sufficient practical experience to give you the right to have every confidence in yourself. Your last meal has been light, but substantial, and taken within an hour. Say, it was composed of haricot beans and potatoes, followed by farinaceous pudding and stewed fresh fruit, and if you wish for drink, a cup

of *café-au-lait*, or a glass of water is the best thing you can take. Try and be alone a little while in a quiet room, and work yourself up for the occasion. It is said that there is a species of lion which is possessed of two or three sharp spurs growing from its tail, with which it lashes itself previous to any combat. Lash yourself up by looking into a mirror, gazing firmly into your eyes, and making *Direct* and *Drawing-passes* upon your reflection, imagining yourself to be a Subject whom you are trying to control, really more by *force of Will* (made evident by the passes and the gaze) than by *virtue* of either gaze or passes.

140. If you are capable of it, be prepared with a short authoritative speech, which should be of such a nature, and delivered in such a manner as to prove you to be practically learned upon the subject, thus forbidding all disputation, and at the same time establishing a free and happy sense of sympathetic confidence between yourself and your audience. A Chairman is to be avoided, but if made necessary by circumstances, you can write an address which can be delivered by him, who should be a person whose presence recommends itself to an audience, or who is popular among the townspeople.

141. When possible, have the stage carpetted, or at least well swept and scrubbed, or the clothes of the Subjects may become soiled during some of the experiments. Have the audience arranged as much as possible *en masse*, and in time you will know how to appropriate their Magnetism. You have great advantage in this respect, if your stage is high, as Magnetism always ascends. Do not let the stage be draughty, as the effect of a current of air is to De-Magnetise; even the open air is preferable. Arrange for some kind of musical accompaniment when possible (*see* paragraphs 270 to 276 inclusive).

142. After your speech, place the chairs in such a position that the right knees of the Subjects will be rather pointing towards the audience. While doing this, just carry your hand from the top of the backs of the chairs, and over the seats, for the purpose of making passes down them, which gives you a great advantage over Sensitives, and can

be done without being observed by the audience. Do not have more than a dozen chairs on the stage at once. You then invite some of the audience to come upon the stage, stating that you only wish those to offer themselves who will do so with the *intention* of submitting to your influence, as you do not wish to fatigue the audience by being a long time controlling, as such experiments are uninteresting and tedious, therefore, you shall reject those who show indications of unusual resistance, as suitable only for private experiment, the eventual control of such individuals being a mere question of time. Generally there is a great rush upon the stage. You can select from them about a dozen of the most likely looking persons, without appearing to do so.

143. Dr. Moses Rigg, a professional Magnetiser, Physiognomist, and Phrenologist, gives, in his Private letters of Instruction to his pupils, the following rules for recognizing Sensitives. He observes that "It is necessary at an entertainment to select those who are most susceptible, because there is not any time to develop others, and an audience is not interested by such processes. I will, therefore, give you the physiognomical and phrenological signs of those I have found most susceptible; and as there are not two organisations alike, you can select those who approach nearest the following:—*Chin*. Small, and projecting forward, rather than downward. *Lip*. A short concave upper lip. *Nose*. Anything but inclined to the Roman. *Eyes*. Wide open, with the white showing under the apple, or the eye showing a milky or cloudy appearance. *Eyelid*. Skinny and loose, and the opening circular rather than square cut, or showing a horizontal line. *Forehead*. Intelligent, with the moral faculties, or sentiments (especially the organ of wonder, which some call faith, or spirituality) well developed, and with the nervous temperament."

144. To some these observations of the Doctor's may be useful, but for my own part I believe that constant practice will enable an Operator to *feel* at a glance (if the expression may be permitted), those that are subject to him, and those that are not, and he will find that if he were to note their

outward characteristics, that he would view a motley crowd. Those who would be most sensitive to *your* influence might be insusceptible to that of any other Magnetiser whom they might meet with in a lifetime. 145. Professor Gregory has attempted to discover the rules of this peculiarity, and he says:—"It would appear that persons of a very marked temperament most readily affect those of the opposite temperament. Thus, a person of strongly marked bilious temperament will succeed best with Subjects who are sanguine lymphatic. A large brain and active temperament are favourable to Magnetic-power. A powerful and very active intellect is not exactly opposed to a person's being Magnetised, but renders it often more difficult, because the constant activity of the mind opposes the concentration of the thoughts on the object of being Magnetised, which is so desirable, and also counteracts the attempt to attain that passive state which may be called essential to the result." If you prefer it you can do as Captain Hudson did, who was a most successful public Operator. He always tested persons before he attempted Magnetising them. Now, this test is a most valuable piece of knowledge, and can be used at private or public entertainments, as well as for your own individual edification when alone with a person:—146. Stand at the back of your Subject, place the four fingers of each hand on his shoulders, and run your thumbs down along the inside of the shoulder blades, letting your fingers loosely follow. Let your thumbs rest, just pressing inwards, and under the edge of the scapula or shoulder blade-bone, about an inch from the end. Keep the thumbs planted in this position for a few minutes, lightening the pressure as soon as properly located. You must not push, and you cannot pull, the four fingers *scarcely* being in contact with the clothes of the Subject. By this process, one of the following effects will be produced. The Subject may lean backwards towards you, and this may increase till he will fall on the ground, if not prevented. When this occurs, make a *Reverse-pass* over where your hands have been, and a cold insufflation upwards, telling and *Willing* him to be "all right." Persons thus affected are *Negative* to you, and you may announce, when thus testing in private, that you *can* control them; and the length of

time occupied before being able to do so will be in proportion to the length of time your thumbs rested against them before any effect was produced. The second effect may be a leaning altogether *from* you, in which case you *know* that he is *Positive*. The third effect is his not being conscious of any effect, or it is so long in being produced that you grow weary of trying. If, after half-an-hour's patient standing, he happens to come towards you, he is certainly *Negative*, but you will be an immense length of time before you can control him, and I should advise your deferring any experiments, till he responds, *within* two minutes; but in most cases such persons turn out to be unfit for phenomenal experiments. A person purely *Negative* to you, suitable for publicly demonstrating artificial Somnambulism, will lean distinctly towards you inside of half-a-minute. The thumbs should rest in such a manner as not to push, but simply to retain their position, whether the Subject leans backwards or forwards. If you are in a private room you may call attention to the fact that an effect has been produced, and you need not state what you argue from that effect unless you choose. If you are asked in company to control anyone, and you feel disinclined, you may substitute this test, as it surprises sceptics, and you should take every opportunity of discovering the class of persons subject to you, as it will facilitate your powers of discerning them at *first sight* (see fig. 25).

147. Now to return to the entertainment. If you do not elect to employ the Test, simply lead each candidate to a chair, upon which he must sit with knees uncrossed. Put his right hand on his right knee, and in his left hand place a disc, at which you order him to gaze fixedly, without removing his eyes for a second. This must all be done in an authoritative manner, and you must move and place their limbs in the position you require, with as little ceremony as an artist would his lay figure. When you have done this with all, repeat aloud that they must all keep their eyes fixed on the discs till you wish otherwise. Occupy about three minutes by saying something to the audience about the discs, explaining that you are going to close their eyes, and they will be unable to open them till commanded to do so by you, and respectfully

request that perfect silence will be observed, so that your operations will not be interfered with. Then go to the first one and control him by "My Process."

148. This is the simple method of conducting an entertainment given in any one place, but I advise that you always contrive to Magnetise, previous to giving the entertainment, a few of those you expect to come upon the stage. Let these prepared Subjects sit first in the row, as their being controlled produces a favourable Mental Impression upon others. If you can get six prepared Subjects, it is as well to have three on the stage, and three among the audience.

149. After you have advanced about half through your time, state that you will control a few among the audience, and say, "Now, every one look at my eyes," and you make passes from right to left over the audience, then, after about one minute has elapsed, say, "All close your eyes," and continue the passes. Make a few special *Direct-passes* at the eyes of those you think likely to be controlled. You then say, in a loud, Magnetic, authoritative tone, addressed to everybody, "You cannot open your eyes; *try, try*, but you cannot open your eyes; *try, try*, but you cannot, it is impossible, but try, though you cannot:—open your eyes,—open them;—right!" You then bow in a satisfied manner, and say, "Thank you, ladies and gentlemen, that was very good," for remember that no one knows whether his neighbour's eyes were closed or not. You then request that those whose eyes were fixed will raise a hand. Observe quickly where these are situated, and take a good look at their faces. 150. Then make *Head-passes* at those among the audience whom you have previously Magnetised, and draw them on the stage by *Drawing-passes*, and after these, those who raised their hands. By the time you have got these up, you will observe a few among the audience *intently watching* your eyes with the peculiar look of a Magnetically attracted Sensitive, and on doing so, make *Head-passes* at them, and you will also be able to draw them on the stage with *Drawing-passes*. Make your *Drawing-passes* slowly for this purpose, but give every pass its full amount of *Will-power*, making each pass tell, wasting none. 151. Some persons will rush upon the stage as though they

were going to attack you ; do not be afraid, but *Will* for them to come to a fixed standstill when in close proximity to you ; stand firmly upon your feet, and just lean your head sideways, and the Subject, when sufficiently near you, will simply lean his head upon your shoulder, but without quite touching you. Move a step or two back, leaving him in this position, and making a *Reverse-pass* over his face, saying, "*Right, right,—quite right,*" and tell him to sit down. 152. Others will rush too quickly on the stage for you to be on your guard, and will most likely fall at your feet, or fix themselves against the wall at your back. In either case do not handle them, but tell them to look at your eyes, and make a few *Drawing-passes*, by which you make them turn round, or get up from the floor and face you. (If their eyes are closed, open them by *Reverse-passes*.) Make them follow you a few steps, to illustrate and deepen the control, and then, after making them "*right,*" as you did the others, bid them be seated. 153. When you have as many as you feel capable of conveniently managing—or think you can get out of the audience—or your remaining time will permit you to engage, put them through the same process of control as you did your unprepared Subjects at first, but without the discs, as they are not necessary, and you need not let them remain so long with their eyes closed, as you are sure of controlling them. Whether you have a satisfactory number of Subjects or not, always after you have finished with your last Subject, turn to the audience as though about to select more—stop—consult your watch, and appear to change your mind. As a Magnetiser you must never, either directly or indirectly, acknowledge a defeat, as it detracts from your power. For instance, when you tell a person he cannot open his eyes, and he simply does open them, and experience teaches you it is useless trying again to close them, bow, and quietly say, "Thank you, Sir," and the audience do not know whether his eyes were fixed or not. 154. Be always ready for all emergencies, and appear to expect everything to happen just as it does, *e.g.*, should a Subject that you are trying to wind towards you by *Winding-passes* commence winding his hands also, smile, and continue ; *Will* for him to be unable to stop, increase your speed, and say, "*Faster, FASTER, FASTER,*

you cannot stop," and repeat this mentally till you desire him to discontinue, telling him to stop when you so wish. Never be startled by anything, and recollect the law of sympathy, which teaches you that to feel fear yourself, is to cause a similar sensation to dangerously arise in your Subject. If anything is wrong, never permit another person to touch your Subject, for remember it was your *Will* that produced the condition, and it must be your *Will* that removes or alters that condition. Never forget the danger of Cross-Magnetism, Accidental Phrenological Manipulations, Mental Impressions, &c. Be most careful to De-Magnetise your Subjects before letting them leave the stage. If it is your first entertainment in a place, and you intend giving more, present your Subjects with free tickets of admission, and tell them you hope to see them at your next entertainment, when they will have the opportunity of witnessing others controlled. At your next entertainment, if you see many of them present, you can commence operating, after your speech, by immediately drawing them on the stage, as previously directed—you can let them come by invitation—or make the drawing of them up a second part. If these directions are followed, and a judicious assortment of experiments selected, suited to the class of Subjects you have in hand, a succession of most successful entertainments can be got up in any town.

155. You will soon find, when you once thoroughly grasp the fact that Subjects under control accept every suggestion or assertion you make, you will see how endless the experiments can be made if you properly understand your business. You have complete control over their five senses—their emotions, desires, memory, voluntary muscles, individuality, sympathies, and antipathies. You can develop marvellous powers of mimicry ; you can have enacted curious and interesting scenes by inducing artificial Somnambulism ; you can illustrate the effects of Mental Impressions *after* you have released them from your influence ; besides which, an entire evening can be filled by what may be called test experiments.

156. You will soon learn to exercise discretion in exhibiting certain experiments with certain Subjects, and it is

hardly necessary for me to point out that a large number of the experiments here given are not suitable for demonstrating upon lady Subjects. You can, if you think advisable, provide various articles for your Subjects to drink out of, wrap themselves up in, &c.; but if you *Will* them to believe they have glasses, cigars, or whatever the experiment demands, they will be equally satisfied, but a small amount of stage-property makes the entertainment much more interestingly realistic to the audience. 157. The truly amusing part of these experiments is the characteristic behaviour of each Subject when placed in some degraded or tyrannical position. Then their true character comes out. If you make one an absolute Monarch, his behaviour becomes, as a rule, most outrageously absurd. Vanity, pride, avarice, kindness, &c., are better expressed in the Magnetic state than in any other. Also the earnest, almost excited way they interest themselves in the tasks you have set them, inventing possible incidents at every turn, which greatly adds to the marvellous ludicrousness of the scene. 158. Some Subjects will be perfectly unconscious during the whole time they are under your control, others partly conscious, and will remember the circumstances occurring, as they would a confused dream, while others will be perfectly conscious the entire time, though just as completely controlled. The same process of Magnetising produces all these variety of phases, though some Operators have given to each degree a separate name, as if it were really an entirely distinct condition, whereas it is but the passing of one phase into another.

159. Strictly speaking, all the experiments on the senses, the memory, emotions, sympathies, and antipathies, are founded on Artificial Dreaming; yet to enable you to thoroughly grasp the power of a Magnetiser over his Subject, I shall make some *attempt* at a division; but the nature of the phenomena renders this to any *complete* extent impossible.

160. The few following experiments, however, illustrative of Artificial Dreaming, will enable you to found hundreds upon them. 161. Tell your Subjects they are in a belfry

pulling bells, and make them remark upon the hardness and softness of the handles of the ropes, and how difficult they are to pull, and some will perspire, and put their bodies in the most extreme contortions, as if exerting their utmost physical strength. 162. You may tell them there are bats in the belfry, and they should catch them. Each will excitedly describe those they see, some throwing their hats and handkerchiefs up to strike them. 163. Hand a real, or imaginary looking-glass (*i.e.*, one spiritually created by the formulation of the image in your mind), choosing a fop, if you can, and announce to him that he has turned into a negro, with woolly hair. His expression of disgust is amusing. You can offer him a towel and basin to try and wash the black off, which you can permit him to believe he succeeds in, or not; in the one case his chagrin is great, and in the other the relief his countenance expresses is most amusing. 164. Take two Subjects, and after putting them in great confusion as to how many fingers they really have, make one decide he has nine, and the other eleven; then start a discussion as to whether the eleventh finger could be amputated and substituted for the missing tenth. Go up to another Subject, and addressing him as Dr. Somebody—in a manner to make him believe himself to be a Doctor—state the case to him, and he will gravely undertake the operation, which you must superintend yourself, or your Subjects might be really hurt by the Doctor's proceedings, which would be performed in all earnestness if unchecked. 165. Upon this idea, surplus and absent arms, legs, noses, &c., can be similarly dealt with; but make the most of the scene. 166. Let the man with the one leg stump about with a stick, and the man with the three legs will behave in a most comical manner, sometimes insisting upon using one of his arms for the third leg, according as the idea strikes him. 167. Cause a lady to act the male fop dressing, your mentally supplying him with moustache, studs, cigar, stick, &c., and on the opposite side of the stage have a gentleman Subject acting the vain, female flirt, adorning himself with real or mentally-supplied false hair, powder, paint, &c. Make each one describe his sweetheart, whom he is going to meet, and then make each imagine the other to be the talked-of sweet-

heart, introducing the gentleman to the lady as a lady, and the lady to the gentleman as a gentleman, and conduct a little courting, and an offer of marriage, which may be accepted or rejected, as your fancy dictates. A quarrel, and reconciliation, is very amusing. 168. Make a good Subject, whom you think can talk well, give a lecture, exposing the frauds of Animal Magnetism, and relate the many tricks he once played upon a public Magnetiser. 169. While he is thus speaking, with a *Direct-pass* at the back of his head, *Will* him to stop in the middle of a syllable. Attend to some other Subject, leaving him with his mouth open; presently return, and release him, when he will continue literally as if never interrupted; 170. or make a pass over his cheek, and start him writhing with toothache, then set him yawning in an exaggerated manner, and after that sneezing. Each of these interruptions, caused by yourself while he is upon this particular discourse, is very effective. 171. Make a lady believe that she has most unhappily become possessed of a very heavy beard. Her distress will be excessive. Supply some gentleman with a ruler, or something to represent a razor, and make him take the part of a barber, shaving the lady. 172. If there are pillars or posts in the Hall you are in, you can send your Subjects climbing over and about them for nuts, or birds'-nests, and the lady Subjects can carry imaginary baskets for the gatherings. 173. Tell a lady Subject that she is a very high personage, the Countess Higgles-diggles-doggles-doff, and that the people are treating her disrespectfully, and suggest to her that she should announce to them her title, position in society, and give them the history of her royal ancestors. The manner instantly adopted is most amusing, as she generally repeats her name over and over again, and relates her grand, worldly position. 174. Make all your gentlemen Subjects believe they are laundresses, and the way each will work at an imaginary wash-tub, with turned-up sleeves, remarking upon his occupation, is really very comic. 175. Set your Subjects snow-balling each other. 176. Introduce a gentleman Subject to a chair, telling him it is Miss Minnie, his lady-love, and that he should take her for a walk, and get her to name the day. He will gravely parade the stage with

the chair looped in his arm, and say most earnestly whatever you suggest. 177. Make two Subjects believe they are ghosts, one from *Above*, and the other from *Below*, and cause each to question the other upon his experience in his particular region. The peculiar ideas you will thus get are most amusing, and often never to be forgotten, if you choose intellectually educated Subjects. 178. Tell a Subject that he is on the banks of a river, and that a child is in the water drowning, and he must try to save it. Lay something on the ground which you point to as the child. This should be some distance from where he is situated, and he will dive and represent swimming to rescue it. 179. Make your Subjects sit down in a row on the floor at one end of the stage, and tell them they are eminent rowers, and about to commence a race. Point the audience out to them as the people who have come to see the race. You then arrange for the starting, and state how many times they are to go up and down the river to complete the race. When you give the word for starting they will, in a most amusing manner, row, pull, push, drag, and bump themselves up and down the stage, all the time exclaiming in an amusingly excited manner. 180. Tell your Subjects they are mounted soldiers, and point out the chairs as being their horses, which they will instantly mount, and if you put them through some military manœuvres they will prance them over the stage in an astonishing style. 181. Tell your Subjects they are little boys playing at mud-pies. Make one of them manufacture mud-birds. Call the attention of the others to it, and impress upon the bird-maker that if he blows at his images they all fly away. This he will do, and he and all the other Subjects will see them flying, and express their bewilderment at the miracle. 182. You must first release from the delusion the Subject who manufactured the birds, and the others after, as your influence was passed through him, and in this case he was the Magnetiser. You have now enough of experiments in Artificial Dreaming as illustrations for you to found any number upon, and I will next treat of your control over the senses of your Subjects.

183. You have complete control over the sight of your

Subject. You can make him believe himself either wholly blind, blind with one eye, or very near-sighted, and, by handing him certain things for inspection, it will be interesting to observe how naturally he will behave under this newly-imposed condition, either feeling the article, looking at it with one eye, or rubbing the tip of his nose with it, after the manner of those very near-sighted, and if you make two Subjects very near-sighted, equally interested in some small book, their behaviour is very comical. You can also make them believe themselves to be in utter darkness, and it is surprising the way they will tumble over chairs and tables. You can make Subjects both see what there is not, and not see what there is, which is well illustrated in Artificial Dreaming. They can be made to see their clothes tattered and torn, smuts at the ends of their noses, warts on their hands, splinters in their fingers, their clothes on other people; other people's clothes on them, sovereigns lying about for the picking up, gnats on their skin, biting them, wild animals rushing about, from which they must escape, also mosquitoes, butterflies of great beauty, which they will try to catch; snow, hail, and rain falling, from which they try to get shelter under trees, umbrellas, &c.; guttering candles wanting snuffing, and hundreds of such illusions, all of which incite them to some act provocative of laughter.

184. You can make them see beautiful flowers, and fruits growing around, and then, at your suggestion, they will act as though tending and watering them, dilating upon the beauty of each flower, and the flavour of the fruit.

185. It is a common platform experiment to give a gentleman Subject a pillow or doll, and make him see it as a baby. Then give him a cup and spoon, and tell him to feed the poor hungry little thing. Speak in a pitying tone of voice, and you will excite his philoprogenitive sympathies, and he will commence most tenderly nursing and feeding it. Roars of laughter are always caused by somewhat suddenly awakening him, by which means you ludicrously cause him to demonstrate his astonishment, and disgust at being discovered feeding a doll.

186. Show a Subject a watch, and cause him to see it indicating a different hour every half-minute.

187. It is an interesting experiment to erect by *Will power*

an iron circle or hoop round your Subject, and get him to describe its exact dimensions. Then tell him he cannot possibly leave it, and if any one were to push him against it, he would fall upon the ground in a deep Magnetic coma, or you can do as the Baron Dupotet probably would, and draw a circle upon the ground with chalk, with the Magnetic intention that the Subject is unable to step beyond its limits, and the effect will be the same.

188. You can make a Subject perfectly deaf to every sound but your own voice. Make passes over his ears, and *Will* that he cannot hear the loudest noise, and then you can invite some of the audience to shout at him their loudest, burst a paper-bag near his ear, fire a pistol, clash cymbals, &c., and he will be evidently deaf, no matter how suddenly the noises are made; or you can intensify his power of catching sound to an almost incredible degree, but this phase is not so easy of demonstration.

189. You can make a Subject believe himself to be very deaf, and demand that he should be addressed in a very loud tone. It is good fun to make two of them deaf, and converse upon some unimportant subject, such as the state of the weather. The mistakes arising, similar to those made by deaf people, are very amusing.

190. Should you accidentally cause them to be unable to hear your voice, you can generally re-establish verbal communication with them by speaking with your lips at the tips of their fingers, but guard yourself against this result.

191. Your Subject's sense of smell is also under your complete control, by paralysing the olfactory nerves, by suggestion, or by sympathy, but this latter means of influencing will be considered elsewhere. To illustrate your control over this sense, you may first completely paralyse the olfactory nerves by *Longitudinal-passes*, made, with Magnetic intention, over the nose. Then obtain a bottle of strong smelling salts, at which you get some of the audience to sniff, to convince them of the reality of its contents.

192. Place this to your Subject's nose, and he will not observe it in the least, no matter how long it is kept there.

193. Then De-Magnetise his nose, and give him a bottle of water, sug-

gesting it is vinegar, pass your hand over it with Magnetic intention, place it to his nose, suggesting it is brandy, and this Magical change may be repeated as often as you think advisable. 194. It is amusing to impress each Subject with the belief that the bottle contains some different scent, causing discussion and disputation upon the accuracy of the observations. 195. Give your Subjects boxes of imaginary pepper or snuff, and they will all violently sneeze. 196. With a number of Subjects, it is effective to hear one declare he can smell fire, another a blown-out tallow candle, a third the smoke of shag tobacco, a fourth burning spilt milk, or frying fish, &c., and to make each voluble with disgust, anger, or nervousness, through the supposed cause and intrusion of these unpleasant odours. 197. These impressions can be suggested either by silent *Will*, or by statement aloud. The first method is a means of conducting a set of test experiments. You supply the audience with slips of paper, and a pencil, on which they suggest odours, which the moment you read, you cause one or more of your Subjects to instantly loudly declare they are smelling. 198. At the conclusion of the entertainment, when all the Subjects are restored to their normal state, let them smell the bottle of salts.

199. The experiments upon the sense of taste are similar. Give your Subjects empty glasses, or glasses of water, and you can make them believe they are drinking any liquid you choose, the taste of which they will carefully describe. If you tell them it is brandy, they will soon stagger about the stage as if intoxicated (*see par. 137*). Penholders make good cigars. 200. It is laughable to see a Subject put his ten fingers one by one into his mouth, and declare, with a most grave countenance, that one tastes of cloves, another of onions, and another of cinnamon, and so on, according to your mental suggestions. He will exultingly assure you that he sweetens his tea by stirring it with this one, flavours his soup with that one, &c. 201. Comic are the grimaces induced by imaginary doses of salts, senna, bitters, &c., supplied all round. Catch Subjects in their most extreme attitudes, and make them rigid for a few minutes. 202. *Caution.* As an imaginary or spiritual intoxicant intoxicates,

so the same class of emetics produce sickness, soporifics sleep, febrifuges perspiration, and so on, according to the knowledge the Subject has of the power of the dose, and more especially is the impression demonstrated physically if the Subject has been drugged, and retains in his system some of the medicines you name. It seems as if your impression caused this particular drug to act. I have caused a man to have the sickness experienced by a first smoke of tobacco, and the vomit and perspiration exhibited by this Subject smelt strongly of nicotine, which was only removed from his underlinen by washing. This experiment was followed by five severe night-sweatings, which so saturated the sheets that they had to be changed nightly. I did not know that this man had ever been a smoker, and I was greatly surprised and pleased with the results, and he experienced a very marked improvement in his general health, and, till then, failing eyesight and offensive breath. This will illustrate to you the extent of the nature of the effects such experiments produce.

203. Comic and instructive are the scenes producible by affecting your Subject's sense of feeling. Make them all feel dreadfully cold, and tell them they are shivering; and if you have placed on the stage sheets, blankets, skirts, coats, boots, large newspapers, baskets, &c., it takes but the very slightest suggestion to cause them to appropriate all these articles, as protections from the cold, in a manner that is most ludicrous. Some will attend very particularly to their feet, others to their heads, noses, hands, knees, shoulders, &c. Suggest the existence of a fire at the corner of the stage, and let them struggle to get to it. Start one selling hot potatoes, another hot chestnuts, and let the remainder buy of them. They will at once eat greedily. Tell them they are burning themselves with them, and a scene of confusion is caused. Or you can suggest that they should warm themselves by exercising their limbs, when skipping, jumping, skating, &c., is immediately introduced; also the causing of a game of leap-frog produces a comic scene, when played by adults with Somnambule enthusiasm. 204. Keep one Subject in front of the stage visibly trembling with the cold, and when

there is nothing too interesting going on, you can send this shiverer among the audience to beg for alms, and explain how poor, hungry, friendless, and cold he is, having a wife and sixteen children all shivering at home. 205. Following some such scene as this, you should remark to them upon the change in the weather, which you gradually make almost unbearably hot, when they will remove their extra wraps, coats, and waistcoats, and commence fanning themselves with real or imaginary fans. It is as well to be provided with either cheap fans, or a lot of odd-looking things, which they will quickly employ as substitutes, such as trays, old hats, pieces of paper, antimacassars, &c. Suggest that the floor is the coolest place, and they will all sprawl upon it. You can make half of them believe they are Indian Princes in India, and the other half that they are the Princes' slaves, and orders for drinks of cold water, cooling cigars, constant fanning, &c., will be amusingly numerous. 206. Two excellent test experiments can be here introduced. You can invite one or more of the audience to step on the stage, first to feel how truly hot and perspiring your Subjects' hands are, and secondly to feel how equally really cold the same Subjects' hands are the minute following. If you anticipate a sufficiently scientific audience, provide yourself with a clinical thermometer, but always first enquire if there is a medical man present with one in his pocket. Borrow it, and invite him on the stage. Place *his* thermometer in the one hand, and yours in the other, of your most sensitive Subject. Note the degrees, and make the doctor see that they tally. Then commence to demonstrate your power, by first making your Subject hot, and noting the degrees, then cold, and noting the degrees. Announce the results to the audience, and get these experiments reported in the local papers, which can afterwards be quoted for future entertainments (*see par. 47*). You can Magnetically strew the stage with cinders, and make your Subjects pick them up. Suddenly suggest their being hot, when they will rapidly drop them; tell them to push them into one corner of the room, or the place will be burned, and there will be a most amusing rush to do this. 207. Excite the sense of hunger. Remark upon the time, and make the statement that "none of us have had anything to eat for

these last two days, and their consternation will be great. 208. Make them all sit facing the audience, telling them you have ordered a sumptuous repast, and dilate alternately upon the intense sensation of hunger, and the good things coming, and their attitudes and facial expressions will be most characteristic. Then sit them down to an empty table, and pretend to arrange on it certain dishes of food, respectfully describing each dish as you do so, and making your Subjects address you as "waiter." If you are creating this scene in a private house, and know when your Subjects have last eaten, you can have decanters of distilled, filtered, or boiled water, which you name as different wines; bread for beef-steaks, oranges for baked potatoes, &c., and considering the different manner in which these things are eaten, much fun can be caused. Never upon any account introduce intoxicants, fish, flesh, fowl, cigars, or anything objectionable to the Subject in his normal state, and never (as so many public Magnetisers do), give them raw vegetables to eat. Encourage absurd remarks, upon the cookery, quality, &c., of the food eaten, or supposed to be eaten. 209. Excite the feeling of grief about some trivial occurrence; for example, first make each Subject believe himself possessed of, and perfectly infatuated with a kitten. Let each one dilate upon the special beauties of his own kitten. Then make the kittens run away and disappear from the view of their owners, who will all start calling "Puss, puss." Make them gradually get seriously concerned lest anything has happened to their pets, then you suddenly toll out in deep sorrowful tones, "Ding, dong, dell, Pussy's in the well," &c., and then with well formulated *Will* throw a spiritually created dead kitten at the feet of each Subject, urging them to exaggerated expressions of grief. Some will go down upon their knees, while others will caress and fondle their imaginary dead kittens. You can generally get your most sensitive Subjects to shed real tears, to which you must be sure to call the attention of some one present—a doctor or clergyman if you can. 210. The experiment of making a Subject laugh on one side, and cry on the other side of his face, should be conducted in the following manner. Choose a Subject who is a *good grinner*, and start him first grinning, and then crying. While grin-

ning make a *Direct-pass* at the right side of his face, *Willing* every muscle to be perfectly still, then tell him to stop grinning and bid him cry, still keeping the right side motionless, which in a minute you suddenly release, and if you have a full control over his muscles, he will be grinning on the right side while crying on the left side of his face. This experiment is not a pleasant one to witness, but valuable as conclusive evidence of your power to the minds of sceptics.

211. I have now given you experiments as examples of your power over the *senses* of the Subject, and will next elucidate to you your power over his Voluntary and Involuntary muscles. You can both increase and decrease the rate of the beating of his heart, and the respiration of his lungs, but any interfering with the involuntary parts of his vital organism should never be attempted. Such involuntary actions as sneezing, coughing, winking, trembling, sleeping, snoring, &c., may, however, be easily and safely induced, either by *Will-power*, command, imitation, sympathy or suggestion, and can be made very amusing experiments, as already indicated; and you will find them further treated of when considering the Somnambulist's power of mimicry.

212. You have complete control over your Subject's voluntary muscles, and the following are a few example experiments often employed to illustrate this power, many of which form excellent test experiments. 213. Place three chairs thus: One before the audience as though you were going to sit facing them, and one on each side of the chair, so that if you were to sit upon them in the usual manner, you would have your right hand towards the audience when on one, and your left hand when on the other. When the chairs are thus arranged, tell one of your Subjects to lie down upon them and go to sleep. Place him so that about an inch and a half of his head and feet rest upon the two side chairs. Make him cataleptic by *Direct* and *Longitudinal-passes* over the entire body, always proceeding from his head to his feet, from his shoulders to the tips of his fingers, *Willing* him to become perfectly stiff, testing the limbs from time to time with your hands. When you find his joints and muscles hard and rigid, you may

remove the centre chair, and the body will be found stiff as a plank of wood. If you have chosen a Subject whose bones and muscles are fairly well developed, you may safely seat yourself upon him with your feet off the ground, and remain there for some time. While doing so, however, it is advisable for you to *Will* him to remain in this rigid condition, and if you talk to the audience, explain his state, which will assist your mind to remain bent upon him. If you have a Subject with whom you are sufficiently well acquainted to believe he has not any internal disorder, you can place a board upon his body, and deliver a short speech while standing upon it. You can also raise and depress his body like an arch, by making *Lifting-passes* first above, and then below his waist, but before doing this, partially De-Magnetise this part by a few *Transverse De-Magnetising-passes*. *Cautions.* Do not forget you have made these passes, and treat him as if still stiff. Before De-Magnetising him replace the centre chair. 214. Make one arm cataleptic by *Direct-passes* from the shoulder to the finger-tips while it is held out straight, and then place some heavy weight upon it, first one chair, and then a second linked on the first, and, according to the weight of the chairs, increase the number. If you make the weight too great the Subject will simply sink to the floor with the arm still outstretched. You can invite some of the audience to observe the springy stiffness of the limb. 215. Similar experiments can be illustrated upon the legs, and the Subject made to stand an unknown length of time upon one leg, with the cataleptised leg held out straight, with a perfect and elegant balance, without experiencing the slightest after sensation of fatigue, which is a feat that none can perform in their normal state, not even our most noted acrobats. Commence by letting your Subject stand on both feet. Make a pass or two down the right side of his body, telling him to raise his left leg gradually up, and stand firm on his right foot, and continue this till the left leg is out straight, which you render cataleptic by *Direct* and *Longitudinal-passes* from hip to toes; or, a quicker method is to make him place his left foot on a chair and Magnetise it while there; then make some *Longitudinal-passes* over the right leg for the purpose of strengthening it, after which

you remove the chair. 216. De-Magnetise a cataleptic limb or body *in parts*. For the arm, by *Transverse De-Magnetising-passes*, De-Magnetise the hand, or part of the hand first, and then just above the elbow, and so on. Treat the body or leg in a similar manner, always commencing with the extremities first, and freeing from just above the first joints. It is very amusing to see a Subject able to move a portion of his body, while the remainder is as if dead, or not belonging to him. 217. A thoroughly cataleptic limb is usually insensible to pain. On a platform you should privately test this, and if satisfactory, you can invite some of the audience up, who may be allowed to stick a pin, or a needle into his hand. It is as well to make a Subject shut his eyes, or turn his head, so as not to see the pin stuck in. After this experiment is over, make a few *Curative-passes* over the pricked part, or breathe in your palm, and gently stroke his hand down, which will ensure his not being in any way conscious of the pain produced by the experiment being made, as sometimes, upon a Subject being brought to his normal state he is instantly as aware of the pain as though at that moment inflicted. 218. Blindfold a Subject, or if you feel it sufficiently satisfactory, let him close his eyes, and then draw him to you by *Drawing-passes*, first when his face is towards you, and then when his back is towards you. 219. Seat him in a chair, and raise first one leg and then another by *Drawing-passes*. Do the same with his arms. 220. Having performed these experiments successfully upon one or more Subjects, together or separately, have a screen put up to divide you from your Subjects, and let a few of the best known persons in the town write on a slip of paper which of the experiments you are to repeat. You can conclude by letting one of these Subjects go among the audience on some errand, and you can suddenly draw him up again. These few experiments illustrate your power splendidly. 221. You can make a Subject sing any given tune by yourself mentally singing the tune, and with some rare Subjects they will sing the actual words, though previously totally unacquainted with them. For general platform work, however, it is advisable to ask your Subject what song he is acquainted with, and then desire him to sing it. The strength of his

voice may be greatly increased by your making, with both hands, a few *Reverse-passes* (with that Magnetic intention), commencing from the base of the lungs up to the shoulders, either over his chest or back. As elsewhere alluded to, you can instantly stop his singing by making a *Direct-pass* at his mouth, or at the back of his head, opposite his mouth. 222. *Caution*. Be careful to undo the effect of this pass by a *Reverse-pass* before you bid him sing again. 223. You can also make this a test experiment by placing your Subject's back to the audience, and getting one or two gentlemen to direct, by raising their hands, when you are to stop his singing, and when to let him continue. The amusing part of this experiment is to stop him when in the middle of a syllable, and then leave him with his mouth wide open for an hour or more, when a little *Reverse-pass* will start him continuing the sound and word *as though he had never been interrupted*. When you wish him to leave off singing altogether, you may either tell him "*that will do*," or with your silent *Will*, bent to that effect, call his attention to something else. 224. You have also the power of *suddenly* stopping a Subject when he is walking, by making a *Direct-pass* at his feet, and this also can be made a test experiment. 225. *Caution*. Be careful to make a *Transverse-Reverse-pass* or two over his feet before again bidding him walk, which can be done at as great a distance as the *Direct-passes*. 226. Ask a Subject if he can speak without stammering, and make him repeatedly assure you he can, then holding up your finger tell him he cannot say "*bidding*," and he will get no further than "*bid-bid-bid*." Of course, you can choose any other word, but those with double dull consonants are generally most effective. You can put all your Subjects at the same time through this experiment. 227. If you can get a person who is habitually a *nervous* stammerer you can make him speak without stammering, much to the surprise of any of his acquaintances who may be present. (Study Mental Impressions, and take advantage of this opportunity to cure him of his defect, if time and circumstances will permit.) 228. Before controlling a Subject ascertain the greatest weight he can raise without straining himself unwisely. Ordinary iron weights, with rings to them, are most suitable.

If you can get duplicates make him hold one in each hand, but if you cannot, let him use two hands to the one weight. 229. Then, when he is under control, make passes down his spine for the purpose of strengthening him, and at the same time devote your whole *Will* to him; again test his strength, and its increase will astonish everyone. 230. *Caution.* Be careful when testing him before he is under control not to unconsciously assist him with your *Will-power*, and be more particularly on your guard, should he test his strength after the experiments. 231. As an amusing contrast hand him a sheet of paper, and tell him it is exceedingly heavy, much too heavy for him to hold it in his hands, but he must try. In his attempts to hold it he will be forced by the Magnetic weight to go down on his knees, and he will perspire profusely in his efforts to retain it. 232. Tell your gentlemen Subjects to join hands, and then defy them to part, try as they may. Stop the struggle by standing still, and holding up your hand, say, in a commanding voice, "*Part.*" Prepare them for this by partially removing your *Will* from them, or they may fall to the ground by the suddenness of the release. If any appear to have strained their hands make a few local *Curative-passes*. 233. Pair your Subjects and start them shaking hands with one another, and after raising the rapidity of the motion to a comic degree, forbid them to leave off, and they will continue to shake hands for any length of time you choose. 234. Give one or more of your Subjects something to hold. Tell him he cannot let it go, but he is to try. Make passes over his hands, and tell him it is burning him, but still he *cannot* drop it. Counteract the effect before it becomes too like a nightmare, by making *Curative-passes* over his hands, and remove the impression by saying, "it is cooling now." 235. And "now you can drop it." Or you can make the article a galvanic battery in full action. 236. Start all your Subjects rolling or winding their hands over one another in imitation of yourself, and make them gradually quicken the action till arrived at great speed, and then forbid them to stop, which, of course, they will be unable to do till permitted by you. 237. Having all your Subjects before you in a row, wave your hand up and down on a general level with their heads, and tell them to

nod their heads, saying, as you increase the rapidity of the waves of your hand, "*Faster, FASTER, FASTER,*" but don't increase the speed of this action to too great a degree. Having got them to the state you wish, counteract the action by *slowly* waving your hand, saying, "Now slower, slower, slower,—s-t-o-p," and they will gradually stop. 238. *Caution.* Be careful not to choose any very fat men with red faces, and short red fat necks. 239. Make Subjects place their left hands on their heads, which you defy them to remove, though you tell them to try, and having proved that in spite of every effort they cannot, start them illustrating your control over their voluntary muscles by conducting some active experiment with their left hands. 240. Choose some Subject who is physically well developed, and stronger looking than yourself. Place him in a suitable position, and fix your eyes firmly upon his eyes, and ask him if he thinks he could strike you if he wished. Tell him that, try as he may, he cannot, and stand still, steadily keeping your eyes fixed upon him while his blows shower around your head, but they will never touch you. When the audience have been sufficiently amused, say firmly, but in a good-natured manner: "That will do," and turn your attention to something else. 241. Place a pocket-handkerchief, or a sheet of paper on the floor, and invite one or two Subjects to jump *over* it, and then to jump *on* to it, and after they have done so, tell them they *cannot* jump *over* it but must jump *on* to it, and then that they *cannot* jump *on* to it, but must jump *over* it. Their defeated attempts, surprise, and confusion are most amusing. 242. Choose a boy Subject, not very tall or stout. Make him sit upon the ground. Place his feet upon his shoulders, and make him lay hold of his legs in such a manner as to well represent a hoop. Fix his feet and hands thus with a few passes, then with both hands lift him by his arms off the ground, place him down gently again and roll him a little from right to left. When you have once got him into a thorough good swing, roll him right over, and behave as though your hand were a hoop stick (or if you desire it to be more effective you may employ an artificial wand), and thus you may, *without really touching him*, roll him up and down the stage, which is a most convincing proof of unseen influence being

at work; but enough of experiments for illustrating your power over your Subject's voluntary system.

243. Very amusing are the experiments capable of being founded upon your power over the Subject's individuality. They are almost endless. You can make your Subjects believe themselves to be of any age, nation, craft, trade, or profession; any animal, whether its element is earth, air, or water; or any machine. This branch of your power enables you to conduct many hundreds of amusing experiments. Understand that each Subject, if properly under control, will act the character you invest him with, in a manner totally beyond the power of any mere stage-actor, as he *fully believes* himself to be whatever you tell him he is, and will express every minute characteristic he may have observed. The following will serve as hints. 244. Make a man believe he is a fretful baby crying for his feeding-bottle, or a sugar-stick, and he will behave exactly as though he were one. 245. Turn a young man into a decrepit, half-blind, deaf old man, yet proud of his age, and talkative of his great grandchildren, and his experiences. 246. Make a man believe he has come from a lion-hunting country, and he will describe the method of the sport. 247. Make a man believe he is a barber, shoemaker, draper, doctor, thief, clergyman, beggar, muffin, or old clo'-man, or a lecturer on temperance or reform, and start him illustrating his work. 248. You can make him believe he is an animal, and he will bark like a dog, mew and purr like a cat, crow like a cock, jump like a kangaroo, strut like a peacock, and if a parrot, he will hold down his head to have his "poll" scratched, he will behave as he has seen the seals at the exhibitions, or flounder on the floor like a fish, and you can be his keeper and feeder, and all must be astonished at the way he treats you, and how he will accept in an animal-like intelligent manner any name, caress, or food you offer him. 249. You can make him a steam-engine, a power or hand-loom, coffee-mill, sewing-machine or clock, and he will surprise you with the ready way he will give you the different noises of these machines, and move some portions of his body with correct mechanical regularity, to illustrate its working. You can work, feed, and oil these machines, and the other Subjects can be made

to see them as you *Will* them, and the conversations suggested by you can be made to be inimitably funny.

250. You can control your Subject's Memory, and make him forget or retain as much of what ~~has~~ occurred during the control as you permit; but every Subject has a natural tendency to either enter the conscious or the unconscious state. Double, or Divided Consciousness, illustrates this peculiarity. 251. When a Subject forgets, from the moment he is aroused from the mentally Active Magnetic state, everything that has occurred, and does not even know that he has been controlled, and behaves as though not a second had elapsed since the last moment of his conscious state, then he is said to exhibit the phenomenon of double, or divided consciousness. 252. The curious part of this phase is that often when in the Magnetic state he completely forgets the existence of his relations, his occupation, his interests in life, his acquired accomplishments, &c., and will insist upon speaking of himself in the third person; and if asked, he will give you his opinion of the character of himself as though he were someone else. 253. In this condition you may teach him to manipulate musical instruments, speak foreign languages, sing songs, &c., all of which he will forget how to do immediately upon being awakened; yet it sometimes occurs that if he is suddenly roughly aroused by cold water being thrown upon him, or your being frightened, he will remember every occurrence during that and all previous Magnetic states. Somnambulists have studied and retained for the remainder of their days various sciences and arts in this manner. 254. When you desire to reap these benefits of double consciousness be careful to consult your Subject upon the way to proceed, and he will state to you that, on some near or distant occasion, he will be able, if properly assisted by your *Will*, to waken in the manner directed by him, and he will from that period remember all you have taught him. Often merely ordering your Subject to remember on awakening that which you have taught him is sufficient. Bertolacci tells us that "Lessons were learnt by heart by reading to my students in their Magnetic sleep, and ordering them to retain in their memory, when they awoke, all they had heard." 255. I must explain to you that to attempt to

illustrate this remarkable power by roughly arousing your Subject, is a wrong method of procedure, as it is capable of doing him much injury. He may forget all that has occurred, and refuse to enter the Somnambule state again. 256. Double, or divided consciousness is a valuable phase of the Magnetic state, and Subjects entering it should be developed for higher objects than merely to illustrate to the general public the phenomena of Artificial Dreaming.

257. To obtain amusement from your power of controlling your Subject's memory, you must awaken him immediately upon his having done something highly ridiculous, of which you accuse him, and according to his temperament so will he indignantly or amiably deny the fact. 258. You can also make your Subjects forget their names, their ages, their sex, and their business, and their confusion under such circumstances is most amusing.

259. You have complete control over your Subjects' natural *Sympathies and Antipathies*, but this power, to be demonstrated to any great extent, is more suitable for private than public illustration. If, for instance, you have under your influence a child, or adult, who is known to have an intense dislike to any particular animal, such as a mouse, cat, dog, rat, monkey, &c., and you have such an animal at hand, you can, by impressing your Subject with the belief that the animal is harmless, cause him to willingly nurse and caress the mouse, rat, or monkey, as though it were really his favourite pet. Of course there is no necessity for the absolute presence of any required animal, as a Magnetically created one is equally real to the Subject. 260. Lions and tigers can thus be made their playmates. You can also compel them to equally shun both animals and friends to whom, in their normal state, they are deeply attached. 261. Likes and dislikes to certain sounds and tastes can also be interfered with, but be careful to place the mind in rational balance before awaking; removing, by lasting Mental Impressions, when the opportunity offers, any unhappy peculiarity possessed by the Subject. Study the section on Mental Impressions, and you will see how this power can be turned to good account.

262. Your ability to develop the Subject's power of mimicry is of great value for phenomenal purposes. This power, which is sometimes exhibited to such a marvellous degree, is either automatic or sympathetic. 263. Should the Subject imitate every action he sees and sound he hears, made voluntarily, or involuntarily by you, but cease to do so the moment his sense of sight and hearing is closed, then it is pronounced automatic mimicry; but if, when he cannot see you, he varies his physical motions in accordance with your varying yours, then it is sympathetic mimicry. Of course it is neither when the imitation of your sounds and movements are induced by your *silent*, or *expressed Will-power*.

264. If you are a powerful Magnetiser you will generally be able, by sympathy and *Will-power*, to affect nearly the whole of your audience. Stand on whatever part of the platform you feel you have most power, and say you wish to see if any of your audience are sleepy. Gradually carry your eyes over them *en masse*, *Will* for all of them to yawn, and continue this till a very large proportion of them are yawning. 265. In reality you affect but a few, but each person affects another few, and so on till all, or nearly all, are affected. 266. In a similar manner you can cause sneezing and coughing, but always commence with the yawning. 267. Of course you can affect every one of your Subjects. Stand before them, and utter a suggestive cough, which you repeat till they are all coughing, then yawn till they are all yawning; then impatiently tap your foot upon the ground till they are all doing likewise, and keep up a number of similar simple experiments, after which put them through some difficult, complicated calisthenic exercises, which demand great practice to accomplish perfectly, and which you have, of course, practised for the occasion, yet no matter how difficult, they will perform them as freely as you do. 268. Ask if some Russian or foreign gentleman would mind testing your Subject's powers of imitating sounds, and on getting such a person, place him *en rapport* with one of the Subjects, and then tell him to repeat a few words in the foreign language after him. Next, place all the Subjects, one by one, *en rapport* with this gentleman, and then get him to

utter a sentence in his own language, sufficiently loud for the audience to hear the sounds, and say which Subject is to imitate him, and he will find that any Subject can repeat short sentences instantaneously, with an accuracy that no one in the normal state could do. Let any one else, who is entirely unacquainted with the Russian tongue for instance, try the experiment, and though he may try a long time to do it, he will not succeed. 269. Next you may pick out your best imitating Subject, and one, if possible, with a good ear for music and fair voice. After placing him *en rapport* with some good singer, get him to sing with him some songs. If some with which the Subject is unacquainted are chosen the test character of this experiment is made more striking. Really good and developed Subjects are able to sing, in perfect musical and linguistic unison, any vocal harmonies set them by the singer they are *en rapport* with. A little experience in this branch will soon make you an adept in its illustration.

270. I wish now to call your attention to the fact that if a Magnetiser, who exhibits Artificial Somnambulism on the public platform, is a good pianist, or can have the assistance of a good instrumental band, he can greatly increase the beauty, elegance, and interest of the entertainment. He should become perfectly familiar with the meaning of every strain previous to its execution, so that he can the more intensely feel all Soul-stirring sentiments. Subjects should be so arranged, that those he would judge to be least sensitive to the influence of music, are next to those most easily affected. Join them hand in hand, breaking this connection at every necessary point, and renewing it at every convenient opportunity. This is simply done by silent *Will-power*, which may be assisted or not by a wave of the hand, or an Artificial-wand. I will quote from Professor Gregory, and leave you to your own ingenuity to conduct this really delightful portion of the entertainment. He says: 271. "The Sleeper is invariably much more strongly affected by music, than when in the ordinary state. All the Subjects on whom I have seen it tried, have been agreeably influenced by it. Their faces brighten, and they usually assume attitudes and gestures corresponding to the character

of the music. Thus a reel or a quadrille will set them dancing, and those of fine temperament do so with singular grace, while the clownish stump about with much vigour, but little elegance. I have seen this occur in persons of both kinds, who have never learned to dance, except from nature. A solemn strain, again, will readily cause them to kneel and pray, or to join in devotional music. A war-like march or quick step will cause them to march and strut about, and often to exhibit a very pugnacious pantomime. All this will take place, more or less, in persons who have, in their ordinary state, no love for music, or care, at all events, little for it." 272. Some of the scenes in artificial dreaming could be most effectively accompanied by appropriate music. 273. It could also be employed in assisting your inducement of the sleep; for, as Professor Gregory says: "A strain of soft music often assists in inducing the sleep in new Subjects." 274. He also observes that, "This agrees with the recorded fact, that music has always formed a part of the Magician's arrangements. When a sorcerer wished to cause those who consulted him to see visions, that is, to become Somnambulists, he always used soft music and fumigations." 275. Personally, I would not give a public entertainment without music, and I like a piano on the platform for my own use, if I can engage one, when I always Magnetise the strings by *Direct and Longitudinal-passes*, and am careful that no one touches the instrument afterwards till I have finished with it. 276. A good spirited dance is always an elegant and pleasant conclusion to an entertainment. Awaken the Subjects one by one, while the others are dancing.

277. *Sympathetic Sensation.* I will now, in a few words, instruct you how to give an entertainment demonstrative of *Sympathetic Sensations*. Spencer Hall's "Phreno-Magnet" supplies a quantity of experiments illustrative of this phenomenon of the sleep, which could be most usefully employed as tests at a private entertainment. It is rather a high phase of the phenomena, and generally premonitory of Clairvoyance. 278. When once your Subject is in sympathy with yourself, he feels every sensation experienced by you, though often, but not necessarily, himself dead to all sensa-

tions of physical pain, &c. When he is in this state, you may allow someone to go behind him, and pluck a hair from his head, and he will not observe it. If questioned, he will tell you he did not feel it, but should any one pull *your* hair ever so slightly, he is instantly aware of the fact. 279. If a variety of flavours are placed in your mouth, he will instantly name them. It is a good plan for you to go into a room adjoining the one he is in, leaving someone with him whom you can trust not to interfere with him in any way (always remembering the laws of Cross-Magnetism), and for your host to have provided a variety of fresh and dried fruits, jams, preserved ginger, sugar, clove, nutmeg, and even some tasty cooked vegetables. Let the host nominate some one unacquainted with Magnetism to choose at random a small quantity of each of these things for you to place in your mouth, which you continue to retain there till you have the name of it reported to you from the Subject. 280. These hints are sufficient to enable you to found many experiments upon.

281. On Material Attraction and Fascination. *Material Attraction and Fascination* are interesting phases of the science. Fascination is a form of Magnetisation daily exemplified, to a greater or lesser degree, in our surrounding social circumstances, and is merely an illustration or expression of natural Magnetic affinity. 282. One individual is Fascinated by another, when, without being able to give any reason why or wherefore, he is prepared to devote an unreasonable amount of time and attention towards his Fascinator, to the neglect of his duties. Fascination is not to be confounded with love, resulting in affinised marriages (though it is often its substitute), as it is only transient and one-sided; nor with great respect for a friend's benevolent desires, &c.; nor with devotedly assisting a companion in certain objects, which results from an appreciation of special similar mental development, or similar political or religious views to your own.

283. Fascination is strictly a phenomenon which may result in the moral elevation or degradation of the Fascinated. A Magnetiser may *Will* that a Subject shall lead such and

such a course of life, but it is a fact every student of the science may glory in, that all Subjects, when under influence, have a natural tendency to greater moral elevation than when in the normal state, which is so well illustrated by the fact that moral courage can be stimulated by this means to a degree capable of curing moral depravities that are utterly incurable by any other means. 284. Fascination is a mental-physical phenomenon, while Material attraction is purely physical. It is truly an evil form of material attraction, incorrectly called Fascination, by which one animal is forced to lay down its body at the feet of its destroyer as its prey. The volition is painfully fighting against this bodily attraction the whole time. 285. When a Magnetiser controls a Subject to come to him from some distance, and the Subject does so *willingly*, then that is an illustration of Artificial Fascination; but it is a fact to exult over that if the Magnetiser's intentions were to make the Subject commit some immoral, or criminal act, then he would have to exercise far greater *Will-power*, and if the Subject were capable of gaining assistance from friends to enable him to resist, the appeal would certainly be made, and all unhappy results avoided. 286. In unimportant instigations, however, the Subject never offers any marked resistance, as the following experiments will show, and serve as hints for others of the same kind. 287. A Subject most suitable for demonstrating the phenomenon of Fascination upon, may be readily known by his constantly following with his eyes those of his Magnetiser, and showing a greater or less tendency to follow his steps. 288. Take some coin, or very small object that you can hold between your thumb and finger, and standing about five feet distant, wave it gently from right to left, willing him to look at it. After he has fixed his eyes upon it, continue to wave it for a little time, and when his eyes closely follow its motions with a *hungry*, Fascinated sparkle in them, take a step or two backwards, and he will follow you. Lead him thus a few times round the stage. By this time he is thoroughly Fascinated with the object in your hand, and if you gently hide it from his view, he will as gently discover it to his view; but if you hide it roughly and quickly, he will as roughly and quickly fight for a sight of it;

but he cannot touch the Fascinated object, for the law connected with this phenomenon is, that if his fingers come in contact with it, he instantly feels the sensation of being burnt. If you throw it on the ground, he will fall on his knees and play with it for hours, often assuming the most graceful attitudes. Your handkerchief will produce similar effects, but when your *Will*, and, consequently, the attractive Magnetism is taken from it, he generally tears it up into shreds. 289. The Countess of C * * * calls a certain process of controlling "Material Attraction," which I have already quoted. *Drawing-passes* are illustrative of "Material Attraction."

290. At private entertainments, if you leave your Subjects in one room, and going yourself into another, make *Longitudinal passes* over the sides of the door, the corners of the room, over the hearthrug, over certain chairs, *Willing* which Subjects shall be attracted to these parts, and then invite your Subjects into the room, each Subject will fix himself against the part of the room which you intended he should. The most well-bred person, when a good Subject, whether lady or gentleman, will quietly and simply stretch herself or himself upon the hearthrug, if it is Magnetised for that purpose. If you Magnetise any particular book, mantle-shelf ornament, &c., that any special Subject may be attracted to it, the instant he beholds it, he will indicate the effect by every possible exclamation and attitude of intense admiration. 291. Those Subjects materially attracted to parts of the room, as a rule enter the Magnetic sleep the instant they touch the Magnetised part, from which you arouse them by De-Magnetising both them and the part of the room Magnetised. 292. When you have Magnetised a Subject previously, it is a good exemplification of your power to get some sceptic to choose which part of the room you shall Magnetise, which must be done unknown to the Subject. If it is the threshold that is elected, he enters the Magnetic state the moment he places his foot upon the charmed spot, but if it is a chair he must be invited to sit upon it, or wait till he accidentally does so, when he will either instantly or gradually enter the Magnetic state. For a variety, you can chalk Magic signs, with Magnetic intention, over the spots you *Will* your Sub-

jects to be attracted to, which may be described as making your passes visible.

293. The safest method of placing a Subject *en rapport* with a bystander, when under control, is to, yourself, place the Subject's hands in those of the bystander, and hold your own over them for a minute. If it is for the illustration of any delicate phenomena, such as the Subject being able to tell what flavour the one he is *en rapport* with has in his mouth, &c., this position should be retained during the experiment; but if it is merely for the purpose of placing the Subject beyond the danger of Cross-Magnetism, while the bystander tests his temperature (as in experiment in par. 206), you simply join their hands for a minute, and then part them, but without removing your hands in the interim.

294. **Mental Impression.** When you have finished your experiments upon a Subject, and just before De-Magnetising him, you can illustrate the power of Mental Impressions by commanding him to, and obtaining from him a promise that he will, at some stated moment during the next hour or day, perform some trifling act, such as sing a song, drink a glass of water, dance a hornpipe (if he knows how), call the cat, &c., and he is sure to obey the command, without being able to assign a cause for his sudden freak. 295. You must not only make him promise to perform the act, but *Will* that he shall do so, and if discretion advises, you must turn your *Will* towards him, with the object of impressing your command upon him at the time it should be fulfilled. 296. Twenty Subjects under control at, say, eight o'clock, whom you awaken at, say, a quarter to nine, can be made, by these means, to all suddenly rush to the window as the clock strikes nine, draw up the blind, open the sash, and gaze out in a state of breathless excitement, much to their own astonishment and the amusement of the lookers on.

297. **The Magnetisation of Subjects at a Distance.** I will now instruct you how to Control Subjects, and draw them from a distance. This is a most conclusive method of demonstrating the powers of Magnetism, but it cannot be illustrated upon any but those previously Controlled by you, and for a time, with some Subjects, it is necessary to arrange

with them during the Magnetic state concerning the time they must pass under your influence.

298. To ascertain, by experiment, those upon whom you can thus act, let them be in the same house, but not in the same room as yourself, and without acquainting them with your intention, make *Direct-passes* towards the room they are in, letting each pass point to them long enough at least for you to count eight slowly. To intensify these passes, previous to making each, cross your arms over your chest, and place your hands under your arms with the intention of collecting more fluid. After about half-a-dozen of these passes, commence the *Drawing-passes*, and in a few minutes the Subjects will most likely enter the room you are in, having made their way down and up any number of passages and stairs. This response to your projected *Will-power* proves that you can control them at a distance without previous arrangement, but should you not get any response, you had better acquaint your Subjects with your desire, so as to render them *Negative* or receptive to your influence, and then, if you have once previously thoroughly Controlled them, you will undoubtedly succeed. Should you, however, find them in a trance, showing no inclination to come to you, ask them the reason, and you will probably find your control is not sufficiently deep, and enough sympathy not established, therefore your expectations are somewhat premature. Your Subject should be able to give you most minute directions how to act with success on this and future occasions, as well as to point out the exact limit and extent to which it would be advisable for you to carry your experiments.

299. A few such Subjects, well-developed, are very valuable for privately proving the power to investigators, as you have but to say "*Come*," with powerfully concentrated Magnetic intention, at the suggestion of some of your sceptical friends, on a wisely-selected occasion, and no matter what part of the house, or grounds, the Subject or Subjects are in, they *come* at your command. Of course you never relinquish your *Will-power* from the second you have sent out your order till you see them enter the room.

300. The distance which Subjects can be compelled to

come by *Will-power* appears, from experiments hitherto made, to be unknown, but such experiments must be conducted with great caution, and only exhibited when your Subject is in the company of friends, as they never recognise obstacles, and always travel the shortest possible route in spite of any dangerous conditions which may exist.

301. The use to which this branch of the science can be safely applied, and should be cultivated for, is to relieve suffering, and Magnetically produce curative sleep when at a distance from your Patient, and should be cultivated for this special purpose. Say, *e.g.*, you have a Patient in England while you are in Paris. You receive a telegram, stating she did not sleep the previous night, and endured much pain, therefore, she desires you to Magnetise her at eight o'clock this evening. This you do. 302. Firstly, you mentally formulate your Patient on a couch, and proceed to make *Long-Curative-passes*, *Willing* her to sleep. Some Magnetisers find it advantageous to close their eyes while they thus formulate the image of their Patient, but I should advise you to fix your eyes upon your own eyes in a mirror opposite. Every time you thus operate use the same couch, and if you have many Patients, there will be a tendency to induce sleep in them all at the same time. It is the same whether you thus influence two or twenty, they will each be influenced to the same beneficial degree as if there were but the one being acted upon, providing they are prepared to receive the Magnetism. Under such conditions as above, your Patient, expecting your Magnetism, would of course be in no danger from accidents. 303. If you are sensitive yourself, you will experience a sensation by which you will know when your Patient sleeps. This I cannot describe, as it differs in every Operator. It is a sign by which you may know that you can influence a Patient at a distance, when that Patient is affected by your acting on another. This sometimes is so strongly experienced by Sensitives that they will sleep from the time you commence Operating till you exercise your *Will* to awaken the Patient you are *intentionally* acting upon. This must be cured by forbidding such Sensitives to be affected unless you *intentionally Will* them to be so (see Mental Impressions, paragraphs 412 to 417 inclusive).

CHAPTER V.

THOUGHT-READING, CLAIRVOYANCE, AND PHRENO-MAGNETISM.

304. Thought-Reading. The Subject's power of reading the thoughts of her Magnetiser is not a very surprising one when, as so many of the experiments I have given demonstrate, she obeys silently expressed *Will*, yet there are Magnetisers capable of conducting such experiments, who are unable to mentally communicate a *mere word* or set of figures to their Subjects. **305.** If you will read my instructions for developing the power of projecting brain-pictures, you will see that it is through the want of this self-cultivation that he is unable to succeed. In this art he must be an Adept, to develop a Sensitive's Thought-reading faculty to its *fullest* and *highest* degree. A perfect Thought-reader is sometimes able to read the thoughts of nearly every individual in the room, besides those of her Magnetiser. **306.** *Rapport* is variously established by her contact with some of the company, previous to her being Magnetised; or by the Magnetiser's contact with the company, and by that great medium of mental communication, the atmosphere. A natural sympathy existing between herself and a few special individuals, also enables her to demonstrate this power to an astonishing degree. Thus it is that Thought-reading is often mistaken, even by experienced Magnetisers, for Clairvoyance. And this is not to be wondered at, for the blind-folded Thought-reader, when Magnetised, appears to describe everything *through seeing*. **307.** She is able to name the contents of the pockets of those in the room, describe places she has never entered, and people she has never met, but all these facts must be known and *in the thoughts* of those around her. Still, many witnessing these phenomena, are naturally led to suppose that she *sees* without the use of her eyes, especially as she habitually expresses it, *I see this*, and that, and truly she does *see*, but only as it is mentally projected by the one

she is in sympathy with at that moment, whose thoughts she is giving expression to, errors and all. She gives her head a strained appearance, as though *listening with her eyes*, but this is caused by her efforts to get into a sympathetic condition with those who know most about the place or thing she is describing. **308.** Whether the faculty displayed is a Clairvoyant or Thought-reading one, is, however, easily proven. **309.** Let the Operator *imagine* some person in a particular room in the house, and then ask the Thought-reader who is in that room. She will describe the person exactly as mentally manufactured by her Magnetiser. **310.** The truly developed Clairvoyant is not interfered with by the thoughts of those present, and the Operator himself must keep his thoughts perfectly passive, for it is often through the Operator's intense desire for successful Clairvoyant description, that the best Clairvoyants are spoiled, for they give utterance to *his conjectures*, instead of *looking* for themselves, as they come sooner in contact with the images floating off his brain, than the spot they are desired to travel to. I am, of course, alluding to Clairvoyants in the course of development. **311.** The Thought-reading experiments are various, and an audience can easily be entertained for an entire evening by any moderately-clever lady or gentleman, who has cultivated or obtained a good Thought-reader. To develop a Thought-reader, first Magnetise her as you would for any other purpose, by the process already given, and choosing some good experiments of every description, demonstrate them through her. Thus you get a control over her senses, &c., and can greatly facilitate your powers of communicating with hers. Experiments illustrative of sympathetic sensation should be largely dwelt on. **312.** If you have a good platform Subject, of course you need not specially develop one, but if you make a profession of this branch of the science, develop some assistant or relation, whom you can always have with you, into a Thought-reader. **313.** First, as before stated, you cultivate your *own* power of mental projection. Stand opposite your Subject, and communicate your thoughts by *Will*, accompanying the projection by an easy *Communicatory-pass* towards her brain; wait a few seconds, mentally repeating the words of

the sentence, or name of the thing you wish her to utter, at the same time formulating it in your "*mind's eye*" (as it is so commonly expressed). While doing this, you must perfectly isolate your mind from all surroundings, and keep yourself absolutely *Positive* to every occurrence. Teach her first to describe things in an abstract manner, such as, "It is something sweet, sour, hard, soft, black, white, heavy, living, hot, cold, new, round, smooth; made of wood, steel, to eat, drink, wear, &c." Develope her slowly. Suppose you wish her to think of a large white cat, she would in her first stage say, "It is living, it is white, it is heavy, it is warm, it is a large white cat." If you have properly studied the foregoing pages of these Instructions, you will know how to make yourself feel when you desire to communicate the idea of warmth, life, &c. Practise this with your Subject till she *instantly* announces the name of the thing you wish her to describe, with any of the characteristics *you* desire her to communicate. Next you must learn to mentally write words and figures in the air, which she must be able to quickly read, so that if you have a penny in your hand she can tell you the date on it the moment she is asked, or the name of a book she had never before heard of. Also configurations must be easily communicated and read, so that if it is an astronomical map she is desired to describe, she would be able to say that one star is situated in the right corner, three in the left, a group of sixteen near the middle, &c.; or if *Greek* characters, with the names of which she is unacquainted, she should be able to give an idea of their formation. Having developed yourself, and your Subject, to this stage of perfection, you may make your *début* as a professional demonstrator of thought-reading, and if you are able to personally engage and command an audience, and can retain a good Thought-reader, an easy and comfortable living can be undoubtedly made.

314. I will now give you instructions how to conduct such an entertainment. When possible, let the gathering assume the form of a *conversazione*, so that the company may be in as mentally an harmonious condition as possible. If you intend giving a course of entertainments in the same place,

it is all the more important that this plan should be adopted, as the audience (many of whom will attend every entertainment you give) form the materials for the demonstration of the phenomena. Introduce yourself by making some suitable observations upon Magnetism, and reciting an account of a few of your experiences; also read some extracts from high-class works upon the subject, and express your willingness to answer any reasonable number of questions, relative to the science, that the audience may desire to put, after the entertainment is over. 315. An offer to answer at your next reception any written questions posted to you by such a day, has often the effect of drawing and making a friendly circle around you, besides giving you materials for a short introductory speech, which should not occupy longer than from ten to twenty minutes. By this time you should have established an atmosphere of pleasant mental activity, which will enable your Thought-reader to get *en rapport* with some of the audience immediately upon her entrance. 316. First blindfold her. Having everything thus prepared, you can desire your audience to place in a basket certain articles—such as cards, coins, lockets, penknives, watches, &c. You then take each of these articles out separately, and examine them at such a distance from your Subject that, even if she were not blindfolded, she would not be able to see them well enough to be able to describe them accurately. Say you have a locket in the basket, which you take in your left hand, you inquire of your Subject what it is, and, according to her development, so will she answer slowly, or at once, without hesitation. You then ask the lady to whom the locket belongs whether the inside may be examined, and if no objection is offered, you say to the Subject, *before* you open it, "Now, I want you to examine the inside of this locket, which you see in my hand, and while she is directing her attention to your mental projection, you open it, and she will describe the inside as *accurately as you observe it*, and if you read any name or motto in it, she will *appear* to read it also, inasmuch as she repeats the words there as they travel from your mind to hers. 317. This performance may be continued thus with any number of collected articles. 318. When you are *sure* you remember a person from whom you received a particular article,

you may ask your Subject to tell you when you are handing it to its rightful owner. You then hold it out to several persons in succession, and say, mentally, "It's not that lady's, it's not that gentleman's;" but when you do hand it to the real owner, say, mentally, "Yes; it belongs to that lady," and your Subject will repeat your mentally-uttered words. Before bringing your Subject out publicly, instruct her, not only to read the thoughts of yourself, but also those of others, when possible. Trained to this, she will often surprise the audience by giving the solution which the person you are addressing thinks solves the mystery you are displaying, or whatever other active line their thoughts may be taking at that moment. Whenever this is done, you *know* she can read this person's thoughts; therefore, take advantage of the discovery. 319. We will suppose the locket had been examined, and that it contained the portrait of a gentleman, and as you were handing it back to its owner, your Subject remarks, "The lady thinks the articles are described by *you*, by means of ventriloquism." Discovering this assertion to be correct, you ask the lady if she objects to the name of the gentleman being mentioned whose portrait is in the locket, and upon getting her consent, you ask her if she knows the name herself, and upon an affirmative reply being given, you politely say, "Thank you; we will now ascertain whether Miss So-and-so is acquainted with it," mentioning your Subject's name, to whom you turn and say, "Do you think you can tell me the name of the gentleman whose portrait is in this locket?" She should be able to announce at once, but may give it in parts as, "It is a long name,—there are three names,—the first is George." Inquire if this is correct, and if it is continue, but if not, hand the lady a pencil and paper (two things which you must always be provided with), asking her to write the gentleman's name down, and by then, if not before, surely the name will be sufficiently well formulated in her mind for your Subject to catch. Some Thought-readers are not able to ever catch *names* from people's minds; but instead, they will describe the person's appearance most accurately, and should the one who is thinking of the person being described, think of him in connection with his trade, profession, or favourite amusement,

this also will be described; or, indeed, any surroundings the thinker may connect him with, thus causing gardens, rooms, &c., to be minutely sketched, which is often much more interesting and surprising to the audience than giving the mere name. 320. Whenever you discover that your Subject is really reading correctly, and clearly, the thoughts of any of your audience, you may ask these special persons any suitable question you please, leaving your Subject to reply; for example, you may say, "Now, I will ascertain how far Miss So-and-So is acquainted with you; but I will confine myself to questions of a nature to which you will not object, as they are merely for the purpose of demonstrating the power I am displaying: for instance, may I inquire, madam, whether you have ordered your supper for to-night, or whether you know of what you will partake?" We will presume the reply to be in the affirmative. You then turn to your Subject, saying, "Can you tell me what this lady expects for her supper to-night?" and you get the answer immediately, such as, "Yes; coffee, biscuits, rice-pudding, custard, fruit, and nuts." You then inquire if this is correct, which, of course, it will be, for if you had not been absolutely certain of your Subject's powers, you would not have demanded their display.

321. I have now given you sufficient Instructions to enable you to conduct Thought-reading entertainments, and have supplied you with enough experiments as examples, to make it an evident fact that evening after evening may be made enjoyable and enlightening, even to the same audience, especially as every time a Thought-reader sits with the same people she becomes more and more in communication with their thoughts. Even sometimes she will be able to describe incidents in their past life, and occurrences which they themselves have apparently forgotten.

322. **Clairvoyance.** Clairvoyance is the capability of seeing without the use of the eyes. There have been, and are now to be met with, persons who are physically blind, some of them having lost their eyeballs, who at times see persons and things. There are many forms of Clairvoyance. One is the capability of seeing through opaque bodies.

Persons thus gifted are variously capable of seeing into their own organism, which is termed *Introvision*, and into the organisms of others, which is termed *external introvision*. The seeing of things in closed boxes, sealed packets, lockets, &c., are all demonstrations of *near Clairvoyance*. I say *near Clairvoyance* in contradistinction to *far Clairvoyance*, which is the capability of exercising near Clairvoyance at a distance. Such persons are called travelling Clairvoyants. Sympathetic Clairvoyance is either near or far, but the Clairvoyant requires to be in sympathy or *en rapport* with the person whose body, or belongings, she is examining. *Rapport* is established either by a lock of hair, or something which has been in the possession of the person being Clairvoyantly examined.

323. You must see that this power is a valuable one, therefore be careful to develop it whenever you perceive its incipient signs in a Subject. It often expresses itself in a manner that may be termed accidental, or spontaneous. The Subject will remark upon some action of yours performed behind her back, or she will admire, or express disgust for something you have in a basket, such as a mouse; or she will criticise a photograph in an envelope, &c. She will remark upon the various shades of the fluid or light she says she sees flowing from your fingers or eyes. If you give her anything to closely examine, she will place it against some part of her head, or run her fingers over it, and accompanying this action with a strained look in her eyes, *not* directed towards the object she is examining, she will say, "*I see! It is so-and-so.*" By these signs you may know your Subject is Clairvoyant. If circumstances permit, you should proceed to develop her at once, being careful to observe the special kind of Clairvoyant power she is disposed to evince, that is, near or far, introvisional, &c. 324. In paragraph 94, I have given you Baker Fahenstock's method of inducing and developing Clairvoyance, by what he calls Statuvolising. 325. The Mussulmans of India induce it by rubbing *ungins* on the palms of the hands of various persons, preferably children, and directing them to look at these unguins, and explain what they see. When they thus get a Sensitive, they undertake to tell natives and foreigners what their

friends and relations are doing, and the condition of health of any person they wish to enquire about. These unguins are made of lamp-black, and prepared with what I believe to be much unnecessary ceremony. Nevertheless, by this means Sensitive often succeed in describing scenes occurring across the seas. The Clairvoyant Sensitive in such cases is placed *en rapport* with the persons he sees by the influence brought from them by the enquirer. As a rule, some persons or places, only known to the enquirer, are *always* correctly described, but when it comes to scenes *then* occurring, the Sensitive is found to be describing the *past*, and not the *present*. In this case she is reading the images, or thoughts of the enquirer, and not Clairvoyantly seeing. 326. For the discovery of lost or stolen property, this power is considerably employed over all parts of the world. You can try Statuvolising, and you can try rubbing the palms of the hands of various persons, also those Subjects who have, or have not, evinced Clairvoyant symptoms, with lamp-black; or directing them to look into an ordinary piece of looking-glass, or saucer containing ink in sufficient quantity to give a reflection as a mirror, or indeed anything your fancy dictates. 327. When I have wished to experimentalise in this direction, I have always Magnetised a few ounces of water with the Magnetic intention that a certain person should become Clairvoyant when looking into it. This water I have left in the drinking glass in which I Magnetised it, and when desiring her to look at it, I have made passes over the surface, telling her where I wished her to go, or what I wished her to see, and as a rule I have been more or less successful; but then it must be remembered that my Magnetism always has a tendency to develop Clairvoyance, and much depends upon the Magnetiser's psychical and physical conditions, as well as upon those of the Sensitive. If I have wished my Sensitive to become Clairvoyant for her own private home use, I have bottled this Magnetised water, and after getting her to sit with me, while in the normal state, till she has shown some signs of seeing, I have given her the bottle of Magnetised water to look into for, say, an hour every evening, at a time when likely to be alone and undisturbed. Every week, or perhaps oftener, she is to sit with

me, and I develop her. I first Magnetise her, and then direct her, during the sleep, to look into this bottle, with the desire to see some person or place. While in the sleep, I, by Mental Impression, forbid her to sleep when *privately* developing her powers. According to her capabilities I develop her into a travelling, or near Clairvoyant, I make her diagnose diseases in the bodies of my Patients, or her friends, see the contents of letters lying in a post office, directed to me, see my friends who are abroad, &c., &c. 328. Or you can make charcoal mirrors, as directed by the Baron Dupotet, in which Sensitives are told to look. I will quote from those same private Instructions from which I have already quoted. I give you the directions in the words of my translator. 329. The Baron commences with a consideration of—*The necessary psychical condition of the Magnetist, when preparing occult mirrors or circles for developing Clairvoyance.* He says, "Should you desire to produce an act of magic, do not select one of those moments when the Soul is enchained. It is essential that you should feel yourself living, and filled with ardour, that your thoughts should be entirely free, that you should clearly see the objects to which they tend, and finally, that your senses should all be awake. It is essential, be it only for a moment, that a fire should circulate in you . . . that there should be a spiritual conception, and that your hand should conduct this divine animated essence, this living magnet, upon a selected surface, for it should at the same instant establish the spiritual rapport. . . . 330. In tracing the disc, it acquires its virtue only when it is made in certain dispositions of spirits. When the Magical sign has in itself the power of the quality that you have impressed thereon, you have no necessity of further preparation. Cover it until you deem it proper to commence the experiment. Avoid everything which disturbs the senses, especially noise. Be calm and tranquil; have no intention of acting by your own self; this disturbs the experiment, and would produce unnatural results. Prepare yourself only for numerous eventualities or accidents, of which several will be formidable. 331. Be quick and prompt in the determinations you will have to take, for the emotions of the Subjects cause their

sensibilities to overflow; and it is necessary that you should arrive in time, seize and transport them a good distance away from the Magical sign. Keep them as much as possible from the contact of strangers, and preserve yourself within yourself. Let there be around you sufficient space to move freely, as also the Subject, who will describe circular motions around this sign. Have also an opaque cover to hide the sign instantaneously, in case of need; for often the emotions are so great, the frights so terrible, that if you do not conceal from sight the place where the images appear it will be next to impossible for you to keep your control over the Subject. Be yourself not moved, for you would become unable to calm the nervous disorder. Think that you do not yet know the resistance that the organs can offer to the vital forces, which, under these circumstances, appear increased fivefold. That which is here beheld, surpasses by far that which shows itself, in the nervous affections that may be caused by a disease of the brain or organic disorder. Do not allow yourself to be taken with the charm the Seer sometimes experiences. The flattering things he beholds lasts but for a few moments, and they are soon replaced by sudden terrors. 332. In successful experiments the effects are sometimes laughable, and at other times very serious, because the Subject often falls down insensible. . . . I do not know whether the things called Magical possess the force that is attributed to them, for these experiments are, without regard to ceremonies, equally successful, although they are performed without a prayer, without drugs and incense, and in any place whatever. . . . 333. I believe that those who make use of such means know the *letter*, without knowing the things themselves ("spirit"), and can only act upon weak and diseased imaginations. . . . 334. I experience, without doubt, a certain quaking in my being; I can say that I feel in me something unusual. When the experiences are to give a result, I participate in some way in that which passes, my organism appears somewhat enchained, I can believe myself a part essential, even indispensable, finally a necessary element, in order that the operations of Magnetic Magic should take place. That is all. The rest depends, without doubt, upon the preliminary preparations. I silence

within me all ideas that do not relate to the subject itself, and I have but in view the climax, which ever demands great prudence and attention. The Magical circles, of which I vary the dimensions according to my pleasure, are of about twelve centimetres diameter, and are, previous to the experiments, covered with an opaque body. From the moment when the Magical surface is uncovered, I stand quietly at a distance, watching attentively. 335. It is then easy to recognise those of the spectators that the charm attracts. Their features become changed, there is in their looks something uneasy, their body is tormented, they soon cease to be distracted, and appear to consider only one thing, the Magical sign: at the end of some minutes (three or four on the average), they push themselves strongly forward, a Magnet attracts them, they finally arise and turn around the mirror, stopping beside it, bending down nearly to the ground. . . . 336. Therefore be attentive; you do not know the force (agent) you use; it appears to have affinity with other forces (agents) more subtle than itself, and endowed with higher virtues. 337. Even, as in dreams, our eyes are of no service, so it is in these Magical enchantments, the eyes are useless, nevertheless there is vision. The Magnetised do not perceive (by reason) they have intuitions, a knowledge of that which is—during such moments it is as though the soul, the life, had abandoned the body, the senses no more perform their functions. Why must we, for the purpose of seeing clearly, use enchantments?—It is because our *Will* alone is powerless, therefore must there be employed the resources of an agent that agitates and disturbs the *Will*. There is required an element to draw it out of repose. But what is it? From where is that agent to be taken? It is within ourselves. It is but a question of finding it, and to know how to set it in action. Do not think to succeed; if your Soul remains as cold as your hand. All must be preceded by an operation in your own mind. It is necessary for your success that there should be within you a fire that lights itself, and burns invisibly, and, as an essential act for reproduction, it should be your brain through which the vehicle should run, but no other organ, awakening within you a spiritual sense, and is it not necessary, as it

treats here of unknown things? It is a great mystery. 338. Trace, then, a disc with a very friable piece of coal, "(i.e., a circle with a piece of charcoal that will leave a distinct and well-marked line behind it)". . . . Whether the form is equal or unequal is of small consequence, but it must be close, and well blacked throughout. Think that in forming it your fingers must not merely be mechanically active; fire must run from them unceasingly, and this without being wandering. Three minutes are sufficient for this first operation."

339. These Instructions of the Baron's are very valuable, so make what use you can of them. His Magnetism evidently always induces the ecstatic state. There are but few Magnetisers capable of so doing, except in a very rare number of cases, and whenever I have found a Subject getting beyond my powers of control, I have instantly De-Magnetised her, and in nearly every instance I have never again touched that particular person. Still, I have never had a Subject fall down insensible while trying to see in whatever mirror I have prepared, though they often, gently and quietly enter the Magnetic sleep, in which state they become more lucid. Some of my Clairvoyants have been most intelligent and intellectual men and women; indeed, persons who are evidently weakminded, or disposed to lead a dissolute kind of life, I would never try to develop in this direction, but rather employ my powers of mentally impressing them to intellectually and morally raise themselves. The Baron manufactured these mirrors with his extraordinarily developed Magical powers, the character and extent of which he himself is not able to penetrate. I had not the pleasure of being personally acquainted with him, but pupils and friends of mine who were thus privileged, tell me these mirrors were placed before them, and they instantly felt their attractive force, though they themselves had never been Magnetised by the Baron. Of course, the Mirrors, and his Signs, which I have given you, were but mental formulations, prepared with different Magnetic intentions.

Study well his Instructions, here given, and you will learn much from them, but be careful to develop your Magnetism

in a benevolent and Christian spirit, always remembering that though you may wish to illustrate the phenomenal, to ever *intentionally* mix with the influence you throw off for this purpose, a moral and physical healing force, and I doubt if you will ever meet with any very alarming results, providing you attend to the other rules I have laid down for your safe guidance through every form of experiment.

340. As a rule, I develope both near and far Clairvoyance without any external aid, but merely by assisting my Sensitive's power by my own Magnetism. I first thoroughly Magnetise her, and for about a quarter of an hour employ her in telling me about something of no great importance, or get her to play or sing; but it must be of such a nature as neither to excite or fascinate. 341. Suppose it is near Clairvoyance I wish to develope, I might provide myself with some gipsy-nuts (nutshells containing mottoes, which are purchased at confectioners'), into which I ask her to look. I take her hand in mine, and sitting beside her, I tell her I want her to see the motto inside this nutshell. If she says she cannot, I try to persuade her she can, and make passes over her eyes, and over the nutshell. In a little time she will see it, but in a very cloudy state, which cloudiness gradually wears off. She may only spell out the words, or give the words in an irregular manner, or refuse to name any but the first and last letter of each word. Sensitive's are often full of freaks and fancies, which must be discouraged at once, in a kindly but firm manner. 342. Take a pack of cards, shuffle them so that you have no idea how they follow one another, and get her to name them, one by one, as you turn them up. Then give this pack of cards to someone else to take into an adjoining room, and every time she names the top card knock sufficiently loud for your friends to hear, who must then look at the card, and write down its name. You also write down its name, and after a number of cards have been thus named, compare the two lists. You may next ask her to read the twelfth page of some book, or the contents of an unopened letter, &c. Be careful that you do not know the names of the cards, the words on the page of the book, or the communication contained in the letter, or

you have no proof that it is not mere Thought-reading. 343. Every Clairvoyant, you will find, will have her speciality, which it is as well for you to develope, also a dislike to examining certain articles, such as books or cards, and it is useless for you to fight against these peculiarities. 344. You should always develope near Clairvoyance before far or travelling Clairvoyance, as it gives your Sensitive confidence. If she does not believe in her capability of *seeing*, it almost, or quite, robs her of the power. For developing travelling Clairvoyance you first, as for near Clairvoyance, thoroughly Magnetise her, and to deepen the Magnetic state for the first quarter of an hour, employ her in some unimportant occupation. 345. You then seat her in some comfortable position, and placing yourself beside her, you tell her you want her to go somewhere for you, or with you, and be sure to gain her willing consent, both to travel, or to visit this particular place. Next give her the address of the place you wish her to travel to—wait a little, and in about a minute she will tell you she is either on her journey, at what part, or else that she is there. Then tell her to examine the outside of the residence, and count the windows and door-steps, &c. When satisfied she is at the right place, tell her to enter. She may reply that she cannot, as the door is shut, but you tell her to open it, and go in, and that if she pushes it, it will yield. If it is night time, she may tell you it is dark, and she cannot see. *Will* for it to be light, and, while *Willing*, say, "*Now* it is lighter; and now it is lighter still; and you *can* see." You may assist yourself by a few passes over her eyes. If there are people in the room she is visiting, tell her to listen to their conversation, but she may reply that she cannot hear. Persuade her that she can by attentive listening, and make a few passes over her ears, and assist her by *Will-power*. If there are eatables in the room, persuade her to smell and taste them; and thus you will develope sense by sense. In some you will find a deficiency, or absence of certain senses, always existing when in this state, which no amount of your assisting Magnetism can develope, though, perhaps, if another Magnetiser were to influence her for the same purpose, these senses would instantly be expressed. 346. Then develope near Clairvoyance, while at a distance, by en-

couraging her to observe the time by people's watches, &c. You may have a great deal of experience in Magnetic phenomena before you come across a Subject capable of being developed to this stage, and you might find a great many sittings requisite before you could develop the powers of even those who afterwards turn out to be the best of Clairvoyants, though I have had many enter an advanced stage at the very first sitting.

347. Should your Sensitive happen to Clairvoyantly see anything causing her fear or unhappiness, such as some reptile, some accident, or surgical operation, &c., immediately exert your *Will* over her, and gently command her to leave the place. While doing so, touch the organ of eventuality, with the Magnetic intention that she shall forget the occurrence, and then either awaken her at once, or bring her back, and send her to some other place. 348. Some Clairvoyants become Fascinated by the person they are watching, in which case you must immediately withdraw her attention to some object less attractive. This Fascination is to be detected by the fact of her evidently imitating the movements of her Fascinator, laughing, singing, or repeating his words in a voice imitating his own, or rising from her seat in a somewhat excited manner, and walking with the idea of following him. There is also a curious brilliancy of expression which gradually pervades the eyes, and a disinclination to meet yours. If this is permitted to continue, she will eventually fall into the Magnetic sleep, induced unconsciously by her Fascinator, from which you may be able only to partially arouse her, and you will be put to the unpleasant necessity of getting the Fascinator to come and De-Magnetise her from his influence. In fact, your Subject is Cross-Magnetised. Therefore the moment you observe these signs, immediately compel her to look at your eyes, and to leave that place and come to you at once, and by a few *Drawing-passes*, make her follow you about the room. 349. Should she show the least weariness, or disinclination to travel, never force her, for if you do, she will manufacture places, conversations, &c., from your and her own fancy. Should you find her gazing about the room, as though seeing people

you do not see, nodding and smiling to them, or displaying an inattentiveness to your voice, De-Magnetise her at once, which, under these circumstances, you will find a somewhat difficult thing to do. She may even defiantly laugh at you, and tell you she shall not awaken till she chooses. Be not alarmed at this, but continue to *Will* for her to awaken, commanding her to do so. 350. Remove her into another room, by force, if necessary. Make *Long-Curative-passes* over her body, and then the *Reverse-passes* to awaken her, and supposing you cannot awaken her, as a last resource, make her lie down, and by *Long-passes* only, induce the Magnetic sleep. From this sleep she will awake in the course of one or more hours, and then you must De-Magnetise her according to my process, *no matter how wide awake she may seem*. If you are wise, you will never again Magnetise this Subject. There is a mysterious influence at work in such cases, which it is not the province of these Instructions to explain.

351. External Introvision is an interesting power. When once your Clairvoyant recognises that she can see the contents of a closed book or box, explain to her that it necessarily follows that she can as easily see into a person's stomach, &c., and by persuasion she will soon consent to try, and will probably succeed. She may complain that it is dark, and this you must meet by *Willing* a light for her, *i.e.*, you send your Magnetism there, through the medium of which she is able to see. If you are acquainted with the person you wish her internally to examine, it is, as a rule, sufficient to place her *en rapport* with him, but otherwise you must obtain some article worn by him, as before explained.

352. As a professional demonstrator of this power, it is advisable to have more than one perfectly developed Clairvoyant constantly at hand. Supposing you thus provided, you can arrange to give investigators private morning and afternoon sittings, also select semi-private entertainments, for which I will give you directions.

353. Being perfectly acquainted with the capabilities of your Clairvoyants, you advertise them in suitable papers,

and announce the hours they are at home. A fuller account of their powers should be printed in well-arranged language, with a few extracts from the works of some eminent men who have written upon the subject, together with some of your patrons' testimonials. A public platform entertainment, illustrative of Artificial Somnambulism, will be sure to draw visitors, if you announce certain hours and days for holding receptions, which though publicly announced, must be only responded to by those bearing introductory cards from persons already accepted into your circle. In a very few weeks you will find your Clairvoyants compelled to refuse many visitors, and then you can commence a series of drawing-room entertainments. The price of the tickets should be high, so as to limit the number attending, but it is always advisable to give free admission to those whose Magnetism is conducive to the Clairvoyant's comfort and expression of her powers. She will always be able to direct you upon this point. It is as well to thoroughly Magnetise her before the entertainment commences, and while she is in another part of the house direct her vision to the visitors, one by one, as they enter the reception-room, and get her to remark freely upon them, letting her know exactly where she is, the object of the company's attendance, &c. Be careful to encourage her, and never permit the idea of failure to be entertained for one moment. You can either introduce her blindfolded, or get one of the audience to blindfold her, according to her degree of sensitiveness. 354. An excellent way of commencing this class of entertainment is by proposing a game of cards. Let her deal them out, and then form one of the playing party. Her deft manner of handling the cards will be sure to cause some to suggest that she can see under the bandage. Reply simply that she can see perfectly well, and then ask her if she can tell you what cards are in the sitters' hands, which, of course, she can do readily enough. Get one or two of those sitters, whom you know she has no antipathy towards, to put their cards in their pockets, and still she can name them, and any other articles there. After this you may hand a good sized envelope to each of the company, in which they place purses, coins, lockets, &c. Put them at random into a basket, and

hold them up one by one, and she will tell you the contents. 355. Privately teach her to always remark aloud any observations she can Clairvoyantly make connected with the owner. 356. If she shows any hesitation about naming the contents of the envelope, hand it to her, and she will place it against her forehead, or the pit of her stomach, and name it at once. The watches of the company may be all secretly altered or stopped by them, yet she will tell the time indicated by these watches while they lie concealed in their pockets, or if she cannot see them there, she will do so immediately upon their being placed by their owners upon whatever part of her head she desires, which is usually the forehead or back of it. 357. Let each of the audience sit in front of her, and you place her *en rapport* with them, and she will usually tell every one some small fact-indicative of her Clairvoyant power. You will also find that, as a rule, Clairvoyants carefully avoid stating anything likely to displease. If she observes any of the sitters wearing a truss, or any artificial dressings, she will request to be provided with paper and pencil to write it down. She will tell them of their health, the locality of tumours, &c.; of whom they are thinking, the kind of people they have that day been with, what they have eaten last, the nature and state of their business affairs, the kind of house they live in, with full descriptions of the furniture, garden, &c., and often the occupation of some of the inmates at that moment, past occurrences, and a great many other things, but each Clairvoyant has her speciality, and every sitter necessarily causes different illustrations of her powers. I have now explained sufficient for you to perceive that a lucrative, as well as an instructive profession, is capable of being, by this means, followed.

358. **Phreno-Magnetism.** I will next instruct you how to become a Professional demonstrator of Phreno-Magnetism.

359. One who is a practical Phrenologist, and a Magnetiser, has but to combine the two sciences, and he is at once a Phreno-Magnetiser. I do not teach Phrenology, but if you are quite unacquainted with the elements of

the science, I should advise you, firstly, to become well read up in books upon the subject, so as to be perfectly familiar with all the technicalities; then to obtain one of Professor Fowler's china heads, which will enable you with a little study to become an apt manipulator, after which preparation, take a few lessons from some good practical Phrenologist, capable of giving you opportunities of reading heads under his guidance. Having perfected yourself thus far, peruse some of the works specially bearing upon Phreno-Magnetism mentioned at the end of this work.

360. Out of a hundred persons who are very sensitive to your Magnetic influence, you may find but few good Phreno-Magnetic subjects. Many subjects will respond quickly to the excitation of a certain number of organs, yet will fail to demonstrate other organs to a similarly marked degree. This is not fully recognised by most Phreno-Magnetisers, as so much *apparent* excitation of organs is produced by the *Will-power* of the Magnetiser, and I have seen this intentionally done to make an imperfect Subject pass as a perfect one. A Magnetiser who is in the habit of accompanying every thought toward his Subject with the *Will*, that that thought should be felt by the Sensitive, will find this dilemma difficult to get out of.

361. Whatever organ you wish to excite you gently place your finger upon, or with some very sensitive Subjects, simply pointing at its locality is sufficient. The left side of the head will generally be found the most impressible, but latent diseases lying in the brain greatly interfere with correct demonstrations. Sometimes one hemisphere, sometimes the other, sometimes both, require to be influenced before successful illustration is obtained. There is necessarily much tact required by the Operator, or some dangers to both himself and his subject may possibly be incurred.

362. For instance, it is not always wise to persistently excite combativeness in a very combative and muscularly developed man, as he may take umbrage at you, or at the nearest person to him, as an excuse for knocking him or you down. Such an expression as this you would immediately counteract by exciting benevolence, as the rule is

always to destroy an effect by calling its contrary into play. When able, take advantage of your temporary power to correct any unhappy tendencies the friend of your Sensitive may tell you he or she possesses. In one disposed to be extravagant and improvident excite acquisitiveness; in one disposed to melancholy excite faith, hope, and mirth, but be sure that your communicants are correct in their assertions, which, as a Phrenologist, you should at once be able to discern. 363. When you discontinue experimenting with your Subjects it is as well to make a few gentle passes over their head and eyes to induce a calm sleep, in which they may be allowed to remain a few minutes. Then make about half-a-dozen *Curative-passes* from the head to the chest, branching down the arms, and concluding by a similar number of long passes from the head to the feet. You then De-Magnetise them. 364. Almost innumerable are the Phreno-Magnetic experiments which are well calculated to demonstrate the truth of Phrenology, and at the same time afford almost endless amusement. 365. The rapid illustration of extreme and contrary sentiments, either in the same individual, or in two situated opposite each other, is provocative of much amusement. Comic scenes can be produced by causing Subjects to boast of, and behave as though they were possessed of, some well developed quality which their organisation evidently pronounces them almost devoid of. Extreme modesty on an impudent countenance, boastful bounty by an evident screw, childish glee at some trifle, expressed by a pompous dignified individual, &c., are but a few examples of the almost endless experiments capable of illustrating this science. Phrenological manipulations also greatly assist characteristic posturing, both artistic and comic.

366. Perfection in this branch of the science can only be obtained by practice, and a close study of the phenomena thus induced.

CHAPTER VI.

HOW TO BECOME A PROFESSIONAL MAGNETIC HEALER.

367. Curative Magnetism. I cannot here dilate in an explanatory manner upon the laws of disease. For details I refer you to a small, but complete and instructive book, which I have in the press, and which will enable you to understand the cause, prevention, and cure of organic and functional diseases, so I merely state here, for your guidance as a Healer, that disease enters and cumulates in the human organism inwards and upwards, but leaves *outwards* and *downwards*. **368.** The *outward* method is illustrated by affections of the skin and mucous membranes, and the *downward* method by the gradual passing of disease from the head, or wherever it is located, towards the extremities. Both these curative processes are indicated by pain and discomfort, which it is the recognised object of the Magnetic Healer to mitigate, or relieve to the best of his ability. **369.** Healing Magnetism is the Vital force (emanating from the Organic Soul) of man; and is directed by his voluntary and involuntary powers, and named according to the direction in which it is employed by him. It is to be recognised in the expression of physical, mental, and moral strength, whether worked externally or internally. It is employed by Nature for clearing disease out of the organism, and, when so occupied, it is consequently useless to the Patient for physical labour, hence bodily and mental prostration, as in fevers. This *same* force, which is working for the Patient, is employed by the Magnetic Healer, who links his Organic Soul, Vital force (or Healing Magnetism), with the Patient's Organic Soul force, with the same Magnetic intention of clearing out disease. The Patient works involuntarily, the Magnetiser, voluntarily. **370.** But if, during these operations, the Patient, by not following correct dietetic and hygienic laws, daily accumulates, and throws, inwards and

upward, the disease which Nature and you are trying to expel, your work must necessarily be not only endless and unsatisfactory, but absolutely useless. Therefore study this little medical work, and, when possible, get your Patients to adopt the rules for health there laid down, and employ the non-poisonous vegetable specifics there advocated.

371. Functional diseases (or those in which the action of the functions of the body are usually only temporarily deranged), are so decidedly and quickly benefited by the application of Magnetism, that if you were only to treat such, your name and fame, as a miraculous Healer, would soon be made; but Organic disease (or those diseases where there is a derangement, or alteration of organic structure), requires an amount of time, patience, perseverance, bodily strength, and constant attention, that your powers as a Magnetic Healer are at once greatly limited. For instance, to keep a cancerous Patient moderately free from pain, and enjoying a fair amount of sleep, demands so much time and strength, that one or two such Patients would be as many as any Magnetic Healer could possibly manage, but with the assistance of the information to be gained from the Medical Work referred to, a whole Hospital of Patients, suffering from Organic disease, could be conducted by a few Healers.

372. If you take up this art as a profession, you must obtain some assistants who possess the qualifications of Healers, and you must largely employ Magnetised liquids, bandages, flannels, &c., and the power of putting your Patients into the Magnetic sleep, while you are at your home, and they at theirs. You should keep a good Clairvoyant, capable of internally diagnosing your Patients, and describing their progress, &c. She should understand sufficient of physiology, anatomy, and pathology, to render her examinations intelligible to the ears of a medical man, and you should yourself know enough of these sciences to be able to diagnose your Patients' diseases in a scientific manner. You should carefully note down your Patients' symptoms at the first sitting, and keep a correct record of their after progress. This will save you much future trouble, as so many persons, upon recovering, are inclined to forget

their sufferings and think there was nothing the matter with them, and will dispute the payment of fees, and the benefits derived from your Magnetic treatment. You should know sufficient of surgery to be able to properly apply a bandage, and indeed, when necessary, set a bone, but always call a surgeon in when you are able to do so. Choose a man who either is in, or has enjoyed a large surgical practice, or his operation may be performed bunglingly, and a small amount of surgical knowledge applied by yourself, with tact and kindly consideration, may in some cases be the wisest for the Patient.

373. It is not necessary to control Patients to heal them, except in certain cases of mental and nervous diseases, which will be duly explained. In my chapter of Processes you will find many hints, which, as a Healer, you can advantageously utilize; indeed, you cannot properly understand this section upon Healing Magnetism, unless you understand that upon The Phenomenal. If you choose to employ any of the Processes I have there given for inducing the Magnetic sleep in your Patients, and you find the effects in some respects advantageous, use your discretion in continuing that course, but thoroughly understand that you are often, and, indeed, mostly able to remove pain, and encourage natural sleep in persons, over whom you have not otherwise the slightest control, and that in proportion as you develop your Magnetic powers for Healing, so will they be less disposed to act for mere phenomenal purposes, and *vice versa*.

374. Should Magnetic sleep, however, be induced during the sitting, take advantage of it, and first of all ask your Patient whether you are treating her in the best possible manner, and whether she can advise any beneficial change in the method of making the passes, frequency, and hour of the sittings, &c. See then if she be Clairvoyant, and if she be so, direct her to internally examine herself, and upon this observation give your advice concerning Magnetic treatment; also, while she is in this Magnetic sleep, make any Mental Impressions you can to compel her to follow any laws of health which you know she is in the habit of neglecting.

375. Insufflations. You have already received Instruc-

tions How to make *Curative-passes*, How to put Patients to sleep when at a distance, and How to Magnetise liquids, and I now wish to teach you How to make the Warm Insufflations, that is, to breathe upon a Patient with Magnetic intention, over a diseased locality. This process, like the passes, requires method, and daily practice, to enable you to become perfect in applying it. Practise thus;—Fold a handkerchief loosely over the palm of your hand, place your mouth on it, and fill your lungs through the nostrils, and then empty through the mouth. Repeat this in an easy manner, without strain or effort, for as many times as you can without fatigue; but until you can continue these insufflations for fifteen or twenty minutes without feeling more fatigue than an accidentally strained position may account for, you are certainly not proficient in this branch of the Healing art. In time, however, you will be able to continue this Operation for an hour or more with ease, and in cases of threatened collapse, after severe hæmorrhages, &c., you will be under the necessity of doing so to save life. Much depends upon whether you are in the habit of drawing your breath through your mouth or nostrils, and if it is your custom to breathe through your mouth, break yourself of it at once, and you will soon see the many benefits attached to this natural use of the nostrils. Always ask your Patients to lend you a clean handkerchief of their own for you to breathe upon them through, and never use the same handkerchief for more than one Patient. 376. It is by means of these Insufflations that you Magnetise gloves, socks, pieces of flannel, bandages, &c., combined with *Longitudinal*, *Direct*, and *Repelling-passes*. For immediate use, hold the material you wish to Magnetise between your hands, and then breathe upon it till it is warm, and apply it at once. The passes are only requisite when the article is to be sent to a Patient at a distance. Such Magnetised substitutes, placed over the Patient's heart, or to the soles of his feet, will assist you in inducing sleep when you are Magnetising him at a distance. A bandage, well Magnetised, will often give instant relief in cases of mechanical injury, and it was for the application of these "*Magic Bandages*" that some ancient Healers have been imprisoned, and otherwise punished, ostensibly for

being in communication with the Devil. 377. Cold Insufflations, performed by simply blowing on the pained part, are much employed by German Magnetisers for burns, sores, bruises, &c. 378. Dr. Esdaile employed Warm Insufflations, or topical, or local Magnetising, which, he tells us, is done "by suspending the ends of the fingers over the pained part, breathing on it at the same time, and then drawing the fingers downwards, continued long enough, say, an hour or two, is very often effectual in soothing local pain; and I have seen it relieve the pain in gout, bruises, and rheumatism." Of course, some Patients are considerably more difficult to affect than others; but even in cases of severe scalds, bruises, &c., I have seen this form of topical treatment almost instantly relieve the sufferer.

379. **Pre-arranged Magnetisation.** If you have a large practice, arrange with your Patients to be prepared to be Magnetised by you at a fixed hour at their own homes, while you are at yours. You can arrange with them all to so place themselves in a state of expectancy from, say, half-past nine to half-past ten o'clock every evening, or every other evening, that you can put all those capable of being thus influenced into a natural sleep by ten o'clock. The infinite amount of trouble you will thus save yourself, and the progress resulting from the curative nature of the sleep, and the retiring at an early and regular hour, can only be appreciated by Magnetisers who have in this manner assisted their work.

380. **Several Processes.** Before I prescribe special treatment for special diseases, I shall give you directions for producing various results, as adopted by myself and others.

The Rev. T. Pyne, A.M., has issued an excellent little work on Magnetic Healing, composed of details of cases which have been cured by Magnetism. His knowledge seems to have been practical. He says:—"This little treatise would scarcely be complete without a brief indication of the best method of Magnetising. This appears to be to stand near the Patient, and if there be local suffering, to hold the

hand over the region at a short distance from it, with the wish to give relief, when, in not a few instances, the pain will be found to retreat to the extremities; following it with the hand, a few slow passes may then be made over the limb, and, perhaps, beginning from the head downwards; the Patient may then be directed to look at the Magnetiser, when, if the eyes of the latter are directed to the pupils of the sufferer's eyes, if the party be susceptible, the influence will be shown in one or two sighs and acts of deglutition, in the enlargement and elevation of the pupils, and the fall of the eyelids with a slightly quivering motion. Sleep then comes on in one or two minutes, which in due course will pass away, and the Patient wake up confirmed in the feeling of benefit. In no case is contact needful, nor should the Patient be wearied with long-continued looking. In every instance I have made the relief of human suffering my object, and it is this, I should hope, which would be the desire and endeavour of others pursuing this simple remedy. A very few trials are all that opportunity or disposition induce me to; but some eminent Magnetists have persevered daily for a long time, and ultimately have succeeded, and cured. 381. No *Upward-passes* must be made, for this in some cases undoes what is done, and in others have been known to injure. The mind of the Operator must be kept steady throughout, and fixed on the Patient, and no emotion of the latter must rob him of his calm desire to do good. 382. Should any hysterical symptoms come on, it will be well to De-Magnetise. 383. This is done by *Counter-passes*, viz., by bringing the backs of the hands together, and then suddenly separating them transversely; this should be repeated from the head to the trunk, and to any limb affected with rigidity. Should this not be sufficient, blowing in the eyes, introducing a current of air, or waving a handkerchief across the face, will succeed. In no case should a Magnetised person be violently disturbed; and in general it will be found well to leave Nature spontaneously to resume her activity. 384. Water breathed upon, or with passes made over it, may at times be sent to a distance, and will usually increase the activity of the force; and various substances may in a similar way receive the Magnetic energy. 385. It is said that silk is

a non-conductor, and some Magnetisers have stood upon a stool of glass."* (This last is doubtful, as there is no relationship between Inorganic Electricity and Organic Magnetism.)

386. In a foot-note attached to the Rev. T. Pyne's remarks upon the injury of *Upward-passes*, he observes that, "Teste mentions a person being made to retch for months by these retractions from the stomach to the mouth." Make use of this fact, as I have done, and when necessary, you can apply to your Patient a *Magnetic Emetic*. It should be employed in cases of poisoning, or when the Patient is inclined to vomit, but has not the power to do so. Take *Curative-passes* from a little below where the lodgment seems to be situated up to the mouth, which will produce the desired effects in a few minutes, if there is really anything to be removed. Great care must be taken in such cases to ascertain, with absolute certainty, that there is something to be removed, or you will not only produce retchings, but an inclination of blood to the head, irregular action of the heart, and eventually fits. 387. In cases of bilious sickness, breathing over the liver, and giving warm Magnetised water, is sufficiently safe and effectual. After either of these methods of treatment, of course you re-establish Nature's equanimity by *Long-Curative-passes* and the inducement of calm sleep when possible.

388. Some Healing Magnetisers, especially in India, treat entirely by gazing into the Patient's eyes, but there is the danger in this method of becoming yourself Magnetised, though this cannot occur very often, however great your Patient's Magnetic powers may be, because they are of necessity kept latent, while yours are developed. John Lang, in his "Wanderings in India," narrates an interesting experience. 389. He says, "Whilst at Bignore, I was seized with an attack of tic-douloureux, and suffering all its extreme agonies. One of my host's servants informed me that there was a

* Four piano glass insulators can at any time be stood upon by the Magnetiser, and if he desires to isolate himself during the night he can have his bedstead also stood upon four insulators.

very clever native doctor in the village who could immediately assuage any pain—toothache, for instance—and he begged permission to bring him to see me. I consented.

"The native doctor was a tall thin Mussulman, with a lofty forehead, small black eyes, long aquiline nose, and finely chiselled mouth and chin. His hair, eyebrows, and long beard, were of a yellowish white, or cream colour. Standing before me, in his skull cap, he was about the most singular looking person I ever beheld. His age did not exceed forty-four or forty-five years. He put several questions to me, but I was in too great pain to give him any replies. He begged of me to sit down. I obeyed him mechanically. Seating himself opposite to me he looked very intently into my eyes. After a little while his gaze became disagreeable, and I endeavoured to turn my head aside, but I was unable to do so. I now felt that I was being Mesmerised. Observing, I suppose, an expression of anxiety, if not of fear, on my features, he bade me not to be alarmed. I longed to order him to cease, but as the pain was becoming less and less acute, and as I retained my consciousness intact, I suffered him to proceed. To tell the truth, I doubt whether I could have uttered a sound. At all events I did not make the attempt. Presently, that is to say after two or three minutes, the pain had entirely left me, and I felt what is commonly called, all in a glow. 390. The native doctor now removed his eyes off mine, and inquired if I were better. My reply, which I had no difficulty in giving at once, was in the affirmative, in short, that I was completely cured. Observing that he placed his hands over his head, and pressed his skull, I asked him if he were suffering. 'Yes, slightly,' was his reply, 'but I am so accustomed to it, it gives me but little inconvenience.' I then begged of him to explain to me how it was he had the power to afford me such miraculous relief. That, he said, he was unable to do. He did not know. I then talked to him of Mesmerism, and the wonderful performance of Dr. Esdaile, in the Calcutta Hospital. He had lately heard of Mesmerism, he said, but, years before he had heard of it, he was in the habit of curing people by assuaging their pain. The gift had been given to him soon after he attained manhood. That with one exception, and

that was in the case of a Karanee—a half-caste—no Patient had ever fallen asleep, or become beehosh (unconscious) under his gaze. 'The case of the half-caste,' he went on to say, 'alarmed me. He fell asleep, and slept for twelve hours, snoring like a man in a state of intoxication.' I was not the first European he had operated upon, he said; that in Bareilly, where he formerly lived, he had afforded relief to many officers, and to several ladies. Some had toothache, some had tic-douloureux, some, other pains. 391. 'But,' he exclaimed, energetically, 'the most extraordinary case I ever had, was that of a Sahib, who had gone mad—drink delirious. His wife would not suffer him to be strapped down, and he was so violent that it took four or five other Sahibs to hold him. I was sent for, and at first had great difficulty with him, and much trembling. At last, however, I locked his eyes up, as soon as I got him to look at me, and kept him for several hours as quiet as a mouse, during which time he had no brandy, no wine, no beer; and though he did not sleep, he had a good long rest. I stayed with him for two days, and whatever I told him to do he did immediately. . . There was a cattle-sergeant, too, a European, whom I also cured of that drinking madness by locking up his eyes.' 392. 'What do you mean by locking up his eyes?' 'Well, what I did with your eyes. When I got his eyes fixed on mine, he could not take them away—could not move.' 'But can you lock up anyone's eyes in the way you locked up mine?' 393. 'No; not everybody's. There was an artillery captain once who defied me to lock up his eyes. I tried very hard, but, instead of locking up his, he locked up mine, and I could not move till he permitted me. And there was a lady, the wife of a judge, who had pains in the head, which I could not cure, because she locked up my eyes. With her I trembled much by straining every nerve, but it was of no use.'

394. **Special Form of Curative Magnetism.** Make use of every hint you can get, and if you find that you can produce beneficial effects by the "Native Doctor's" method, certainly adopt it, but never forget the laws I have laid down for drawing disease outwards and downwards. These laws

are so absolute that, in accordance with their dictates, you can never do harm, and can never fail to do good, by putting any, and every Patient through the following form of treatment, which I shall often allude to as "The Form" when giving directions for special treatment. Commence by ten minutes breathing, *i.e.*, Warm Insufflations on the nape of the neck, gradually descending to the small of the back; then ten minutes of *Curative-passes* from the top of the head to the end of the spine; ten minutes *Curative-passes* over the face, commencing on the top of the head, passing over the eyes, and drawing off at the chin; ten minutes breathing on the heart; five minutes passes from the chest down the arms, concluding by ten minutes long *Curative-passes*, *i.e.*, *Curative-passes* commencing on a level with the crown of the head, going straight down to the middle of the body, branching towards the hips, finally drawing off at the toes. 395. Now this "Form" will occupy about an hour, but though I have laid down the time, you must use your discretion in varying it with every Patient, as the case demands. Supposing you are Magnetising over the face, and the eyes become suffused, and the lids swollen, you must continue the passes till this effect is removed, and in such an instance you would draw many of your passes off at the end of the nose, with the view of assisting Nature to throw downwards by that channel when relieving the eyes, then you would draw off by the chin, as directed. Suppose, while breathing on the Patient's heart, a pain comes suddenly in the left shoulder, then interrupt "The Form" by making *Curative-passes* with both your hands, from the shoulder to the finger-tips, after which continue "The Form" as though this had not occurred. 396. To leave a Patient partially Magnetised, or even to leave a locality partially Magnetised, often results in discomfort to the Patient, and a deprecation of the Healer's power. I will illustrate a case to you, which will make you understand the dangers of incomplete Magnetisation, and that the Rev. T. Pyne is not wise in advising the discontinuance of treatment upon the appearance of a Magnetic crisis in the form of an attack of hysteria (*see par. 382*). 397. We will suppose that a lady applies to you for treatment who is subject to periodical attacks of hysterical

fainting fits, and some local pains, during which attacks her feet and hands become cold, the head hot, pulse irregular, heart laboured, and breathing difficult. In the interim of these attacks she enjoys pretty good health, and while in this state you treat her Magnetically. You ascertain the state of her respiration, pulse, heart, &c., before commencing. Now the *causes* of the next attack are lying latent in her, and inasmuch as you treat her *curatively* you compel Nature to remove that cause, in doing which the heart, respiration, &c., must begin their work, therefore you produce symptoms of an attack. Young Magnetisers observing these effects often get frightened, and leave their Patients while in this state, and the consequence is that Nature, having been pushed and helped thus far, and then suddenly neglected, has to complete her work *unaided*, and the Patient suffers more than usual. If he is wise, and understands the science of Magnetism, he will rather rejoice at these symptoms, for he knows that they are signs of a great curative action commencing, therefore he works with more heart, and will tide the Patient over with but little trouble, and he is careful not to leave her till the heart's action, respiration, &c., are perfectly normal, otherwise he leaves her to endure the discomforts and weariness of incomplete Magnetisation.

398. Bodily Contact. There are cases in which contact is almost necessary to produce specific effects upon certain Patients. Anciently, and in India to this day, bodily contact with the Patient is deemed necessary. We read in the First Book of Kings, Chapter xvii., that the widow mourned her son as dead, that "there was no breath left in him," but Elijah took him into a loft, and laid the child on his bed, and stretched himself three times on the boy's body, saying, "O Lord, my God, I pray Thee let this child's soul come unto him again"; and the child recovered, and he took him to the widow, saying, "See, thy son liveth." **399.** Strokings, Frictions, Hydropathic, Allopathic, Medical, and Surgical hand-rubbing are all Magnetic passes with contact. In ancient times, Frictions were employed for inducing the curative Magnetic sleep; for, as Teste tells us, "According to Celsus, Asclepiades put to

sleep, by means of friction, those affected with frenzy. It happened even rather frequently, according to the same author, that *too much frictions might plunge the Patient into a state of lethargy.*" **400.** When the skin is not too tender for such diseases as Rheumatism, Dropsy, and Gout, hand-rubbing downwards is often more efficacious than the distant passes; also in cases where there is a surface irritation, the part is inclined to coldness, or an absence of vitality in a limb evinced by a shrivelling, or its not growing so fast as its counterpart, and in all instances when the Patient pronounces frictions more beneficial than distant passes. **401.** A headache can be removed by placing one hand on the Patient's bare instep (*i.e.*, without the boot) and the other at the heel, and continually drawing down with both hands off at the toes; the feet will get warm, the tendency of blood to the head will be removed, it will feel cool, and the pain gradually depart. After every pass with contact, *i.e.*, friction, shake the hand exactly according to the directions given for *Curative-passes*.

402. Use of Saliva. In some cases of surface eruption, &c., you will find I direct you to apply your saliva to the troubled part. When you do this, be sure that your mouth is clean, and that the skin of the Patient has not the slightest abrasion on it. After eating fish, or flesh, or drinking beer, vinegar, or alcohol, or smoking tobacco, even if the mouth is ever so well washed, never apply your saliva. Ripe fruit, and a little dry biscuit, is the best meal, both for inducing a flow of, and giving a healthy character to, the saliva. The mouth, well rinsed with my "No. 2 Specific," made into a lotion, of which you will read in my little medical work, will assist greatly the curative action in all cases of skin eruptions, burns, &c. **403.** Remove from your mouth as much saliva by the end of your finger as you conveniently can, and with Magnetic intention commence by describing a circle on the outside of the affected part, gradually decreasing this circle till your finger settles in the exact centre, when, without raising it, draw it down off at the nearest extremity, as you would in a *Curative-pass*. Let the part dry, and then repeat the operation with another finger, as you must never return

the finger you have thus used to your mouth without having well washed it. During the time this saliva is drying, make *Curative-passes* from the affected spot to the nearest extremity. There is a story existing about the Geravoli of Syracuse, related by John Blunt, D.D. He says:—"It seems that one of them, a native of that country, was jealous that the other, who was stronger, should interfere with his practice, and, accordingly, he reported him to the magistrates, as a man who knew nothing of his art. The magistrates heard them both, when it was agreed that, on an appointed day, they should meet again, each bringing some venomous animal, by which his antagonist should be bit, in order that an opportunity might be afforded them of displaying respectively their medicinal skill. The meeting was kept. The interloper put into the bosom of the native an asp, which soon produced blood, whereupon the latter, by the application of his own saliva, instantly healed the wound. It was now the native's turn, and he presented to his rival a little green frog, which spat in his mouth, and to all appearance killed him on the spot, when the other, out of his generosity and abundant expertness, with the same saliva that had wrought his own cure, recalled his opponent to life and health."

404. Magnetic oil is to be applied in exactly the same manner, returning to the bottle each time by a clean finger.

405. **Induction of Perspiration.** Perspiration is one of Nature's most effectual means of relieving the human organism of disease, and as there are several ways of producing it by Magnetic treatment, it behoves us to employ them whenever we conceive such a course to be beneficial to our Patients. *Curative-passes* are generally alone sufficient, but these may be greatly assisted by the Patient drinking freely of *hot* Magnetised water. 406. When both these means fail, and the case is a suitable one, violent or gentle physical exercise will always produce the desired results. The Marquis de Puységur gives an interesting account of a cure of shivering and chest complaint by this means. Speaking of his Patient, whom he had been Magnetising, he says that after "half-a-quarter of an hour this person

fell into a tranquil sleep in my arms, without pain or convulsion. I urged on the crisis, which caused him some giddiness in the head: he spoke aloud of his ordinary affairs. When I thought his ideas must affect him disagreeably, I arrested them, and began to inspire him with others of a more pleasant and lively turn. It required no great effort on my part to accomplish this. Then I saw him quite happy, fancying that he was dancing at a *fête*, &c. I cherished these ideas in him, and thereby I *forced* him to move himself with considerable activity in his chair, as it were to dance to an air, which by singing *mentally* I made him repeat quite loud. By these means I made the Patient Sweat profusely from that day." As well as the inducement of healthy perspiration, you can see by this experience how unhappy delirium and dreams can be most beneficially changed; and how you can, by silent or expressed *Will*, cause your Patient to go through healthy calisthenic exercises, for the purpose of affecting any particular set of muscles, &c. 407. When advising treatment for special cases, I shall often have occasion to direct you to employ what I shall term "The Magnetic Turkish Bath." To do this you must control the Patient when he is in bed, and in a *very warm* room, and, when thoroughly Magnetised, make him get out of bed and dance with some single step upon a blanket spread on the floor. Gradually increase the speed till you get it to very fast time, and then keep him dancing or jumping for from half an hour to an hour, till his whole body is bathed in perspiration. Let the speed be decreased by degrees, as a sudden cessation would be injurious to the heart's action. When finished, let the face and head (if the hair is short) be thoroughly washed in warm water, and afterwards have a towel wrung out of hot water passed over the entire body, which must then be well dried with a rough towel. Let him get into bed, and tell him to go to sleep. Go through "The Form" given, and keep him sleeping for twelve hours at least. If the circumstances of the case permit, you can most beneficially assist this "Magnetic Turkish Bath" by hand-rubbing the Patient's body previous to washing it, in exactly the manner employed by the Sham-pooers at the Turkish baths, bringing from the pores of the

skin the black rolls which you, at these places, always see resulting from the hand-rubbing. 408. If you are not acquainted with this process you should at once make yourself so by taking a few baths, and you will be able, when getting an ordinary hot bath at home to hand-rub yourself with the same result, which will familiarise you with the mode of the manipulation. If the Patient should be of the opposite sex to yourself you can easily have a screen placed between you and the blanket upon which she is to exercise, or she can wear a dressing-gown, so that you can examine her pulse, and give any directions necessary. Under any such circumstances have a lady confidant present, and when possible let it be one with sufficient health, strength, dexterity, and knowledge of hand-rubbing to shampoo and wash your Patient. Rheumatism, stiff limbs, &c., &c., &c., can often be completely cured by these means, but never permit, as they do at the baths, the use of soap to the Patient's skin, or the employment of cold water. The first injures the skin, and the second drives the disease *inwards and upwards*. This Magnetic Turkish Bath must, when employed, only be used very temperately (more dependence being placed upon the shampooing than upon the violence of the exercise and profuseness of the perspiration), especially in cases where there is a tendency to *wasting away* of tissue, or where the Patient is in a very weak state. Be also very careful that the Patient does not get a chill, and, if you think it necessary, roll the body in a hot blanket. Magnetised water of the same temperature as the weather, when in the summer, or not lower than 70° Fahr. in the winter, may be drunk freely by the Patient if desired.

409. Magnetised Water. You should always carry with you a bottle of *powerfully* Magnetised water, a spoonful or two of which you can leave with the Patient to add to other water, either hot or cold, for drinking or bathing purposes. I have given you directions for Magnetising water, but this "Magnetic Tincture" had better be taken to bed with you nightly. Have it tightly corked, and go to sleep with it grasped in your left hand, with the Magnetic

intention of its being endowed with a powerful healing principle.

410. Magnetised Oil. Prepare pure olive oil for surface application in the same manner as the water, and also sleep with it in your hand when you intend mixing a few drops of this Magnetic oil with other oil to leave with your Patient. To make oil hot, stand it in hot water and let it remain till you require to use it.

411. How to get rid of Pain caught in Practice. In the course of your practice you will be sure to come across cases where the Patient's pains will be transferred to yourself. Much of this danger can be avoided by a *Positive* mental feeling being developed in yourself, and by your carefully shaking your hands after each pass. Still there will be certain acute diseases which you will both have a tendency to feel the pains of, and what is worse, to communicate temporarily to other Patients. When you once find out what these acute diseases are, make it a rule to let them stand last on that day's list of cases. To remove these pains from yourself make *Curative-passes* over the part affected, drawing off at the nearest extremity exactly as you did when treating your Patient. *After every case*, of any description, always carefully wash your hands, preferably in hot water, and make *Curative-passes* with each hand over the opposite hand and arm, drawing off at the fingers. This must be done within a few minutes after you have ceased Magnetising.

412. The Curative Powers of Mental Impressions. The power to produce either temporary or lasting Mental Impressions upon your Subjects and Patients, can and should be turned to the greatest possible advantage. You have in your hands an almost unlimited power for good, if you choose to employ it. There are various ways of producing Mental Impressions: directly or indirectly, authoritatively, persuasively, or by example. According to the direction in which you wish to wield this power must you proceed, and I can but suggest upon hypothetical cases. The states that

have yielded to it are numerous, including dipsomania, kleptomania, moral depravities, and indeed every form of insanity not caused by destruction or disease of brain tissue, also such habits as stammering, squinting, &c., particularly when their origin can be traced to involuntary sympathetic imitation. Many a child's beautiful countenance has been spoiled, merely through sitting opposite a cross-eyed school-fellow, and many a man's life made unhappy through his acquiring the habit of stammering by being in sympathetic relationship with one who stammered. Malformation, or sympathetic imitation, may be productive of both the *original* causes, but their effect upon a sensitive organisation is the same, and when we remember how either of these afflictions may spread as they plant their self-multiplying root upon their victims, we must feel how sinful it is to permit this great power to lie dormant in our hands. 413. *The law to work upon* is fully recognised by the efficient Magnetiser, which is, that whatever state can be produced by a Mental Impression can also be removed by a Mental Impression. Knowing this, you have a fair conception of what can be accomplished, and I need merely note the following suggestions, which will be again alluded to as occasion requires.

414. **Squinting—its Cure.** *Your Patient squints.* Place him as thoroughly under control as you are able. Stand in front of him, and silently go through some calisthenic exercises, inventing some which will cause every finger to be individually and separately moved, and then stand behind him, and without his seeing you, repeat the motions, when, if he is sufficiently Magnetised, he will by sympathetic action do as you do, movement for movement, the same as he would if he saw every movement. It is not absolutely necessary that this latter experiment should be successful, but it enhances your power, as your control of his organism is more perfect. You now have your Patient in both mental and physical sympathetic relationship with yourself. Next take his hands in yours, pretending to be surprised, tell him he is squinting, and ask him why he does so, and should he reply that he always did, tell him

that is no reason why he always should, or if he says he cannot help it, just laugh at him, and tell him he talks nonsense, and continue to repeat this till you have thoroughly impressed him with the belief that he need not squint; and then command him, in an authoritative tone, to look at your eyes, and to *look straight*. Keep him under control for an hour or more, during which time you continue at intervals to impress him with the belief that he will be unable to squint any more so long as he lives, and awaken him with his eyes looking straight, and this belief strongly impressed upon his mind. One sitting may be sufficient, or it may require many, but this depends entirely upon the degree of the Magnetic relationship existing between you, and time has often to take the place of *intensity* of control.

415. **Stammering—its Cure.** *A stammerer or stutterer* you treat in an exactly similar manner. Be very careful, in controlling such Patients, that you are not infected with the affliction yourself, and with persons of this description be sure and try the Test, to ascertain if you can influence them, so as to avoid such a contingency. Sacrifice amusing experiments to devote yourself to the treatment of the one object in hand, for remember that you wish but the *one* impression to remain, and it is sometimes difficult to remove *one* without removing *all*. Do not touch the organ of Eventuality when awakening your Patient.

416. **Dipsomania.** Control your Patient daily, and gradually withdraw the intoxicating liquor from him by making him promise to drink only such beverages as lemonade, milk, coffee, tea, water, &c., instead of his customary draught, and thus gradually make him substitute the one for the other. While under control impress him with the enormity of his sin, and enlist his desire towards its eradication, and finally make him believe that every form of alcohol is disgustingly distasteful to him, and if he is sufficiently under your influence you can by *Will*-power invest his drink with any disagreeable flavour you please, either by telling him "it has a very bitter taste," or "is surprisingly like salts and senna," or, if you are with him when he is drinking, you can *silently Will* the liquor to possess any

flavour, just as you can turn water into wine. The obtaining of a simple promise is mostly sufficient to cure cases not too chronic, or when the Patient indulges in the habit by fits and starts. 417. Professor Gregory says, "The power of influencing the waking actions by a promise made in the sleep, may be usefully applied. I lately saw a person who had been induced by Mr. Lewis to promise (while in the sleep) to abstain from fermented liquors, and had in his ordinary state steadily adhered to that promise ever since it was made, three or four months before, nor had he the slightest desire to break it. I do not know whether he was aware of having made the promise, but that is not at all essential. The desire is extinguished, even when the Subject has no recollection of the promise, and has not been told of it in his waking state. Mr. Lewis informs me that he has broken many persons of the habit of drinking, as well as of other bad habits in this way. From what I have seen I am satisfied that a pledge, given in the Mesmeric sleep, will be found more binding than one given in the ordinary waking state."

418. Fits. *Periodical fits*, whether of a fainting, hysterical, convulsive, or other character, should be treated in the following manner. When you can Magnetise a Patient previous to the time when the fit is expected, do so, but when circumstances prevent this preferable mode of procedure, cause him, by promise, to fall asleep, and to remain soundly sleeping from such an hour to such an hour, which time must embrace that which would be partly occupied by the fit, and, say, an hour previous to, and an hour after it. Walking, warm-bathing, and sleeping during the control are all of a curative nature, and can be safely ordered, but it is always as well for the Patient to have some friends with him, and should the fit occur as usual, he must be treated Magnetically, when possible, either by yourself or the watchers, but *medical treatment*, especially during fits, is a great fallacy. Nature is doing all she can to expel some unhealthy condition, and anything beyond Warm Insufflations, passes, frictions, and the application of artificial heat, fresh air, posturing, &c., according to circumstances, can only result

in suppressing Nature's curative efforts. If your Patient knows that at a certain hour his fit generally occurs, it is advisable, when practicable, to deceive him about the time of the day. Suppose he is in the habit of being taken ill at four o'clock p.m., have all the clocks and watches put back one hour, and tell him the day before, or whenever you have him under control, to fall asleep at two o'clock by his watch, and sleep three hours, thus he will really sleep from three o'clock till six, and pass the fit. I have known fits cured by their periodicity being confused by the friends of the Patient deceiving him as to the hour, day, week, or month. These friends had no knowledge of Magnetism, but some vague comprehension of the laws of Mental Impressions. As soon as the time was past they have told the Patient of their stratagem, who has owned that, as the time drew near, his whole thoughts were so concentrated upon the expected event that even he himself believed he materially assisted in its occurrence.

419. Neuralgia. *Neuralgia* can often be successfully treated in a similar manner, as many persons are subject to its attacks at regular hours daily, for a month or longer, and at certain seasons of the year. Order the Patient to fall asleep an hour previous to the expected attack, and to remain sleeping for an hour or more after.

420. As my previous instructions indicate, you need never go through any process for recontrolling a Patient, as you can accomplish it through a Mental Impression, by arranging with him to come to you at a certain hour on a certain day, and pass under control. Qualify this order, however, by the understanding that, should it be *very* inconvenient to carry out the agreement, it shall be deferred to the earliest opportunity, or much trouble may arise, as I have learnt by experience. Mental Impressions can be most advantageously employed in awakening Patients. If you make them promise you to awaken at such an hour by their watch, or a certain clock, or after being under control a specified length of time, they will invariably do so; and when dealing with persons of highly nervous organisations, this plan is preferable to any other, as it avoids the slightest

shock from too sudden an awakening. 421. Further, you may experience at times much difficulty in arousing the Patient, which should be prevented by a Mental Impression. Captain James says: "Should there be any difficulty in arousing the Patient, the Mesmeriser may frequently bargain with him as to how long the sleep is to last; and should he promise to awake in the course of one or two hours, he will generally fulfil his promise at the very minute named. The Mesmeriser may also insist that his Patient should awake at a certain time, and he will in most cases be obeyed."

422. When a lady Patient has had a succession of miscarriages or premature labours, and comes to you for treatment of some ailment, if you find she is strongly impressed with the belief that she will never have a child at full term (which belief greatly assists the repetition of the calamity), try and make her absolutely believe that the contrary will be the case, and your efforts will most likely be attended with surprising success if accompanied with rational care on her part, which can also be encouraged by Mental Impressions when under control.

423. *Fits of passion, love of smoking, want of proper attention to business, hypochondria, affections of the mind arising in consequence of excessive grief or joy, unhappy or disappointed love, jealousy, loss of fortune, &c.,* can be greatly relieved by judicious persuasion, philosophical arguments, extraction of promises, directing the thoughts to other considerations, authoritative commands, &c., during the Magnetic sleep.

424. *Nightmare, Noctambulism, and Sleeplessness,* I have treated most successfully by Mental Impressions.

Finally, I advise you to read and re-read this chapter till you thoroughly catch the spirit of my meaning, and with judicious care you can never fail to do a maximum of good, without even a minimum of evil.

425. **Treatment of General Diseases.** I will now supply you with directions for treating some *general diseases*.

Rheumatism (Inflammatory or Acute). Commence by giving your Patient half-a-pint of hot (not warm) water, which you well Magnetise, either by direct means, or by putting some of your "Magnetic Tincture" into it. If the disease is situated in a limb, treat principally by *Curative-passes*, but if, for example, it has fallen on the pleura, and thus becomes rheumatic pleurisy, treat very considerably by Warm Insufflations. Say, you breathe between the shoulders for five minutes, placing the while one hand on the chest opposite, or both on the shoulders for five minutes. Then draw by *Curative-passes* from the spot where you have been breathing, towards the shoulder-bones for five minutes. Repeat this process three times, and then carry your passes with both hands from the centre of the chest down the arms, then from the centre of the chest to a level with the hip-bones, then down the legs to off at the feet for ten minutes. This can be followed by "The Form," if the case demands it. You can greatly assist yourself by keeping the Patient's hands or feet, or both, in hot water the whole time you are Magnetising. The heat must not be less than 108° Fahr., and must be kept up the whole of the time. A bath of this description, repeated during the hour you are Magnetising your Patients at home by distinct treatment, will greatly assist you in the rapidity and completeness of the cure. Nature herself relieves in these cases by throwing out a thick, clammy, greasy, and vinegary-smelling perspiration, which you should be able to induce at the first sitting, and must work with this Magnetic intention. This is why I order the hot water at the commencement. Such perspiration should be carefully removed by a sponge or towel, wrung out of hot water.

426. *Chronic Rheumatism* may be treated in a similar manner, but, according to your Patient, you must either rub the parts affected with hot Magnetised oil, or leave it with some suitable friend or attendant to apply. Laying your hands on the seat of the pain (outside the clothes), and then withdrawing them, and shaking them, and afterwards making *Long-passes* towards the extremities, is a very salutary process in rheumatism. Magnetised flannel, or wadding, should be

laid over the seat of the pain (*see par. 376*), and retained there till your next visit, unless that should be more than twenty-four hours, or perspiration damps it, when it should be changed for other pieces, which you have supplied to your Patient well Magnetised. In cases suitable for such treatment, "the Magnetic Turkish Bath" should be employed.

427. *Gout*, either acute or chronic, is similar to inflammatory Rheumatism, only it is more specially situated in the joints than the muscles, and is always accompanied by some derangement of the digestive organs. It may be treated the same as Rheumatism, but do not use "the Magnetic Turkish Bath," and frictions are better than passes, but unless your Patient will rationally regulate his diet, your treatment will be of very little use. Magnetising the food by *Direct-passes*, half-a-pint of hot Magnetised water drank every morning on awakening, and Warm Insufflations over the digestive organs immediately after the Patient has partaken of a meal, will greatly assist the rapidity and success of your cure.

428. *Lumbago*. Local Warm Insufflations, Frictions with hot Magnetised oil, and *Curative-passes*, followed by "The form," and hot baths, as for Rheumatism, given daily, should speedily effect a cure, if the Lumbago is uncomplicated with other diseases.

429. *Sciatica*. One hour of local alternate Warm Insufflations and *Curative-passes* daily.

430. *Cramps in the Leg*. *Curative-passes* while the foot is in hot water; or hot oil applied with frictions to the calf of the leg.

431. *Cramps in the abdomen* are treated similarly, but the frictions are not necessary. The application of hot flannel well Magnetised is often very beneficial.

432. *Goitre*. Daily local treatment of Warm Insufflations, and frictions or passes. The Patient to bathe the part with hot Magnetised water for thirty minutes, night and morning. You leave with your Patient some Magnetised water to add to the hot water.

433. *Sleeplessness*. Employ "The Form" daily till cured, and treatment at a distance nightly. Employ mental impressions when possible.

434. *Palsy*. "The Form" daily. Having read in the Experiments the power of the Magnetiser over his Subjects' voluntary system, and the article on Mental Impressions, you will clearly see that if you can control your Patient, a very rapid cure can be performed by applying the hints there given.

435. *Delirium Tremens*. Nothing but continuous *Long-passes* till the Patient sleeps, unless you can manage to catch his eyes for the Magnetic gaze, which may then accompany the passes, either or both of which must be kept up till the Patient sleeps. When once you have him in the Magnetic sleep, you must watch him closely, and not let him awaken for some hours at least. Put his feet in hot water during the sleep, and get him, if you can, to drink a cup of *strong pure coffee* without chicory, then again Magnetise him to keep him in a sound sleep. Patients thus treated will sleep for several days without showing any signs of waking. Neither can you awaken them. Do not be alarmed, but try and get them to talk to you, and employ the directions given in paragraph 416, to prevent them again drinking alcohol, eating opium, or whatever may be the cause of the attack. Do not give them any medicines, and let their food be entirely ripe fruit, with, perhaps, some farinaceous pudding. They may also have as much distilled or filtered Magnetised water as they are inclined to take.

436. *Epilepsy*. A course of daily Magnetism till cured. Commence by Warm Insufflations in the left ear for ten minutes, then in the right ear for ten minutes, then ten minutes Warm Insufflations in the palm of the left hand, then the same on the right hand, after which go through "The Form," and be particular, when drawing the passes down the arms, to draw off more specially at the thumbs, and when drawing down the legs pass over the big toe side of the feet. Should the Patient experience a sense of weight, of hot vapour, attached to either foot or hand,

which you cannot remove by passes, you should grasp his ankle or wrist, and yourself shake the extremity of the limb for some minutes, till this sensation leaves. If you can get an epileptic Patient into the Magnetic sleep, he will be able to tell you when the next fit will occur, in which case Magnetise him some time *before* the attack is anticipated, and let him sleep through it.

437. *St. Vitus' Dance*. Read treatment for Palsy, which is the same as for St. Vitus' Dance, or Chorea. Local Spasmodic Rigidity is also treated the same way.

438. *Tetanus*. Treatment the same as for Palsy, save when in the jaw, in which case you must not leave your Patient till cured, or sufficiently so as to enable him to eat. Warm Insufflations and *Curative-passes* applied to the jaw, and down the muscles of the body, more particularly on the affected side, accompanied with local, and full baths. *Curative-frictions* over the jaw should be applied by some friend of the Patient's during your necessary absence. The Magnetic sleep is most valuable in such cases if you can induce it.

439. *Fainting*. If treating during the faint, first place the Patient in a proper position, and well ventilate the room, and then commence with Warm Insufflations over the heart, followed by *Long-Curative-passes*. Alternate these till the Patient revives. But if for curing the tendency to faint, treat daily with "The Form."

440. *Fractures of Bones, Dislocation of Joints, Bruises, Sprains, and Concussions*. Treat all these by local Warm Insufflations. Where there are surgical bindings do not remove them (except the circulation of the part is impeded), but if you can manage to Magnetise them before they are applied you gain an advantage. Your object is to free your Patient as rapidly as possible from pain, which can often be greatly aided by placing the injured part, or the nearest extremity to it, in hot water for thirty minutes. This will *not increase* but lessen the hæmorrhage, if any, but of course you must be guided by the circumstances of the case. After a bath, when possible, thoroughly dry, and apply hot Magnetic oil with *Curative-frictions*.

441. *Burns, Scalds, Stings, Bedsores, Chilblains, &c.* Local Warm Insufflations, accompanied with *Curative-passes*, and if the skin is *not* broken apply saliva, then a bandage prepared with Magnetised oil. Wounds are to be treated the same, but without the saliva, of course.

442. *Cutaneous Diseases*. *Rash, Nettle-rash, Erysipelas, &c.*, should be treated by *Longitudinal-Curative-passes*, followed by the application of towels wrung out of hot water, and laid over the most irritable parts, which should be afterwards covered with hot Magnetised oil. When a delirious state of the Patient exists, Magnetise the feet more particularly. During fever stages, do your utmost to induce perspiration. Should the eruption suddenly disappear, the Patient, as a rule, becomes much worse in health, and then if "the Magnetic Turkish Bath" can be safely employed, give it. *Common and French Measles, Scarlet Fever, Chicken, Glass, and Small-pox* must not be avoided by the Magnetiser for fear of infection, as he can considerably assist a Patient to pass through such diseases with comparatively little suffering, and the irritation, sleeplessness, and feverishness can be greatly and *safely* allayed. There are also many local and general diseases often exhibited *after* these fevers, that require your immediate and continuous aid for some length of time.

443. *Ringworm, Corns, and Warts*. Local Warm Insufflations, accompanied with *Curative-passes*, followed by the application of saliva. Magnetised oil, or Magnetised flannel or wadding, to be placed on the part nightly.

444. *Milk Crust*. *Local-Curative-passes*, and bathing twice daily in hot Magnetised water, till, if possible, the little sufferer sleeps. Also go through "The Form" at every sitting.

445. *Whitlows*. The same treatment as for *Ringworm*, but when signs of suppuration begin, apply a hot bread or bran poultice, made with Magnetised water, instead of the oil and flannel, which, however, must be employed before and after this stage.

446. *Ulcers, Abscesses, Tumours, Swellings, Boils, Carbuncles,*

&c. Warm Insufflations on and around them, when there is no objection to this local treatment, in the way of bad smells. But when there is, first make your Warm Insufflations above, and then below the affected part, and follow with *Curative-passes*. Bathe the affected part with hot Magnetised water, after which dry, and apply a piece of linen spread with Magnetised oil. "The Form" to be gone through daily, to strengthen the Patient.

447. *Cancer*. Daily Magnetism. Use "The Form" as well as local treatment, but do not expect to do more than keep your Patient in greater comfort than he otherwise would be, *i.e.*, if it is *true cancer*. Do not believe in cancer cases being cured by Magnetism alone. Magnetised oil and Magnetised flannel often greatly relieves.

448. *Fevers of every description (including Ague)*. These must be treated with the Magnetic intention of drawing *downwards* towards the extremities from the brain and internal organs; and outwards, *i.e.*, towards the surface of the body, by inducing perspiration. Produce good long sleeps, and be sure to employ the distant Magnetisation. Let the Patient's distilled, boiled, or filtered drinking-water be also well Magnetised. When making the *Longitudinal-Curative-passes*, and drawing off at the feet, have a basin of cold water placed about six inches from the Patient's feet, over which you dash your hands at the end of each of these passes. This water must be thrown away, and a basin of fresh water placed there, about ten minutes before you discontinue treatment, over which you end about a dozen *Longitudinal-Curative-passes*, carried from the Patient's head straight to this basin of water, letting your hands remain some length of time over the water at the end of each pass. This water must remain at the Patient's feet till your next visit, and will greatly assist in drawing down the fever, and keeping up the action of the Magnetism during your absence.

449. *Neuralgia*. Use Local passes, followed by "The Form." Induce long Magnetic sleeps when possible, during which times the Patient will unconsciously pass through the attacks.

450. *Hysteria* is to be greatly affected by Mental impressions. Treat by *Curative-passes* over the head and eyes, drawing considerably off at the nose, till, if possible, tears flow, or a temporary "cold" is induced; and then Magnetise the feet, after which go through "The Form." This treatment should be applied *during* the attack, and *daily* to remove the tendency. Dr. Esdaile was introduced by the Deputy Magistrate of Hooghly to a famous Bengal Magician, noted for his power of curing hysteria. "I proposed," he said, "that we should show each other our respective charms, and, after much persuasion, he agreed to show me his process for assuaging pain. He sent for a brass pot, containing water, and a twig, with two or three leaves upon it, and commenced muttering his charm at arm's length from the Patient. In a short time he dipped his fore-finger into the water, and, with the help of his thumb, flirited it into the Patient's face, he then took the leaves, and commenced stroking the person from the crown of the head to the toes, with a slow drawing motion. The knuckles almost touched the body, and he said that he would continue the process for an hour, or longer if necessary, and it convinced me that if these charmers ever do good by such means, it is by the Mesmeric influence, probably unknown to themselves."

451. You now understand sufficient of the laws of Healing Magnetism to have a fairly correct idea how to treat all local affections. "The Form" can be applied in every case after local treatment, except when there is some bad smell emanating from the Patient, making close personal contact disagreeable; in which case the Warm Insufflations must be dispensed with, but you will find, when the Patient is fairly clean, that local passes, applied with such Magnetic intention, will clear the part of all effluvia, especially if after each pass you shake your hand over water.

452. The treatment for infants is the same as for adults.

453. There are professional Magnetisers now in London, making a good livelihood, who have no more idea of the rationale of Healing Magnetism and disease, or their relations to one another, than journeymen tinkers, and yet they

often do good to their Patients, though they greatly injure the science of Magnetism. It is for this reason that it has not and cannot be universally employed as a healing agent, for until it takes its stand as a science, which it is the endeavour of this work to establish it as, it can never be so universally accepted as we might expect, seeing its superiority over every known form of medical treatment.

454. The Public Demonstration of Magnetic Healing. It is necessary that you should be somewhat known, and patronised in the neighbourhood, or, as a Healer of this description, you may be in danger of violent handling from the people. Doctors, Clergy, Churchites and Chapelites are all your active enemies in a bigoted neighbourhood. Dr. Newman gave a lecture and a public exhibition of his Magnetic Healing powers, and he had to escape by the nearest window to ensure bodily safety. The theologians assert you are blasphemously aping Christ, and the Doctors pronounce you an impudent quack, only worth kicking. Read the hints given for a public demonstration of phenomenal Magnetism, many of which, as a Healer, you can usefully appropriate.

455. Commence the evening with a good substantial lecture, or get someone with voice, tact, intellect, and education to deliver it for you. By substantial, I mean that it shall consist of ancient and modern historical evidence of the existence of this Healing power, some sound arguments, and well-selected extracts from works bearing names of scientific note. If you can get some known townsmen to give testimony to the good you have done them, and a few Patients to permit you to read an account of your successful treatment of their ailments, it is a good introduction to your practical demonstrations. After the lecture, testimonies, &c., you invite a few of the audience, who are *then suffering* either *pain* or *discomfort*, to permit you to relieve them. Headaches, toothaches, local pains, sore throats, "tight" chests, &c., will disappear as if by magic under your hands. Whatever accidents in the form of cures, Magnetic sleep, &c., may occur, take advantage of to demonstrate your powers. Make every Patient openly acknowledge the benefit he has

received, and if he is too bashful, either you or your president must repeat his statement aloud. Such an exhibition of your powers should bring you in not a few Patients. Try and circulate as much literature upon the subject as you can, providing a stall for this purpose at the entrance doors.

CHAPTER VII.

HOW TO CONDUCT AN INSTITUTION FOR PERFORMING SURGICAL, DENTAL, AND MIDWIFERY CASES PAINLESSLY.

456. There is a stage of the Magnetic sleep in which the Patient's body is utterly dead to all internally and externally produced sensations, either pleasurable or painful, though they often hear, and do the bidding of, their Magnetiser, no matter how much activity of limb, compliance with the order demands. While in this state, nature's operations are conducted equally well, but with more curative power and regularity than when in the normal state. The lungs respire, the blood circulates, food digests, bodily heat is kept up, &c., yet otherwise the Patient lies as one dead. During this condition limbs may be amputated, teeth extracted, and infants born, without the Patient being in the least aware of the occurrence. You must read Dr. Esdaile's "Mesmerism in India," in which more or less of the details are given of hundreds of the most tedious and painful surgical operations being conducted, not only painlessly, but without producing any of those illnesses from which so many Patients die after successful operations. You, as the founder and conductor of such an Institute, need know nothing about surgery, dentistry, or midwifery, you have but to Magnetise, and teach Magnetism to well-selected assistants, so that the Patients may be entranced while the surgeon does his work.

457. The following extract from Dr. Esdaile's book, giving you the characteristics of the trance, is reliable

as it emanates from the pen of a man whose immense and undeniably successful practice in this branch of the science, renders invaluable any information he may supply. He says, "In my early operations I availed myself of the first fit of insensibility, not knowing whether I could command it back at pleasure, and when the coma is deep enough on the first occasion, it is probably best for the Patient that it should be taken advantage of, as the fewer liberties we take with Nature, the better, the rule being never to do more than enough. But if the trance is not profound the first time, the surgeon may safely calculate on its being so the next, and when operating in public, it is prudent to take the precaution of a preliminary trance or two. I have already said, that the flexibility of the limbs till moved, and their remaining rigid in in any position we leave them in, is characteristic of the trance, but there are exceptions, and these are equally diagnostic, and to be depended upon. It sometimes happens that the limbs become rigid as they lie, and, on bending them, they are not passive and plastic, as in the first kind of catalepsy, but the muscles always tend towards a spasmodic extension of the limbs; at other times there is a complete relaxation of the whole muscular system, and the arms and legs can be tossed about without resistance, like those of a person just dead. The eyes are usually closed, but the eyelids are sometimes seen a little separated, or half open and tremulous; and the eyes are even seen wide open, fixed, and the pupils dilated. On one occasion, having ordered a man to be entranced, I returned in two hours, and was told by my assistants that he was not affected. I went to see, and found him with half open eyes, quivering eyelids, and trembling hands. I immediately said the man was ready, and, without testing his condition farther, performed on him a tedious, but painless operation."

458. Dr. Esdaile's opinion, and experience in choosing healing Magnetisers, and the means of conducting such an Institute is also valuable. He says that, "If asked to select a natural Mesmeriser, I should be disposed to

choose a person of high organisation, in whom the nervous, and circulating system were equally active, with a determined *Will*, a resolution to do the thing if possible, and a love of truth and humanity that would induce him to do for love what gold would never buy. But when the way has been shown, far less energy of mind and body is quite sufficient for all practical purposes. Healthy young persons, who are tractable and patient, and who will give the necessary degree of attention, can be made to work out our intentions in the most efficient manner. Finding it impossible, after the first month, to prosecute the subject in my own person, owing to the great bodily and mental fatigue it caused,—for I spared neither,—I set to work my hospital attendants, young Hindoos and Mahomedans; and such has been my success, that every one I have taught has become a skilful Mesmeriser. Now I do not need to Mesmerise at all, having a dozen assistants to execute my wishes, whether it be in the Mesmeric treatment of medical cases, or for procuring coma in surgical operations."

459. When I have produced the deep Magnetic coma, I have either done so by "My Own Process," or by simple long passes from head to foot. To make the limb cataleptic you act in the same manner as for preparing a limb for the experiment of resting weights on it, though, as Dr. Esdaile says, rigidity is not always necessary; but I consider it preferable if the operation to be performed is calculated to cause great hæmorrhage, which is certainly less in this than in the flexible state. Before permitting the operation to commence, pinch the part to be operated upon, then prick gently, and afterwards so sharply and quickly, that if there were the slightest amount of sensibility left, the Patient would most certainly move. Act upon the part till it is in this state, and then the operation may commence. Do not leave the Patient, but remain and *Will*, and make *Curative-passes* all the time. Should he speak to you, answer him, and lead his thoughts *directly away* from himself, and you may even get him to relate to you some anecdote. All the time keep acting upon the part, or, if an amputation, *above*

the point of incision. 460. It is advisable to keep him in the Magnetic sleep for some days, or even weeks, after, till he is quite convalescent, during which time he will eat, drink, &c., with as great, and, indeed, greater, benefit than when in his ordinary state; and provided he is not drugged with either mineral, vegetable, or alcoholic poisons, or fed upon fermented, or easily fermented food, all fever, and the usual illness consequent upon such shocks to the nervous system, will be entirely avoided. Re-Magnetise him night and morning to continue the coma, and oftener, if necessary. The food and drink that he takes while in this state you should *thoroughly Magnetise*, which will enable it to be more easily digested.

461. Of course, for operations occupying but a short time, such as the extraction of teeth, bone-setting, &c., you have merely to place the Patient under control for the necessary time, and then De-Magnetise him previous to his returning home.

462. In this, as in every other branch of the science, you require practice and experience to become acquainted with all the various incidents likely to occur, which demand prompt attention, a cool head, a firm, kindly, and continuous *Will*, assisted by a surgeon who *really* knows his business.

463. Concerning midwifery, there is nothing really to be surprised at in the fact that a woman can give birth to a child without experiencing any pain while in the Magnetic state. If it were consistent with the character of these Instructions, and space permitted, I could quote you numerous well authenticated accounts of such cases; but some of these you will be sure to come across, when studying the literature of this subject. In paragraph 456, I stated that "There is a stage of the Magnetic sleep in which the Patient's body is utterly dead to all *internal* and *external* sensation." The deadness to external sensation has been explained in alluding to the painless amputation of limbs, excisions of cancers, &c. By deadness to *internal* sensations, I mean that, while in the Magnetic state, the Patient can, and does, endure operations of Nature which are most effectual in their Curative result, but perfectly painless. For instance, a Patient may have violent

periodic attacks of neuralgia, caused by the expulsion of mineral drugs, such as Iron, along the sheath of the nerves, and if you anticipate this attack, by placing her in the Magnetic coma, Nature will still perform her work of clearing out, but without the Patient feeling the pain. Vomiting of acrid matter, bone-knitting, tumour-bursting, expectoration, accompanied by violent coughing, hiccoughs, &c., &c., no matter how exhausting while in the waking state, are all performed by Nature, without causing pain, exhaustion, or discomfort to the Patient, when in the Magnetic state. 464. Recognise this, and you will at once see that the *perfectly natural*, and beautiful act of Nature, of giving birth to a child being performed painlessly, is only, after all, in exact accordance with the laws of Healing and Phenomenal Organic Magnetism, especially when you remember that child-birth is *not* a disease, or a condition of ill-health, and is *not* an unfair tax and burthen upon Nature's capabilities, as is the expulsion of disease by Neuralgia, vomiting, and other internal operations before-mentioned.

465. All *you* have to do is to put the parturient into the Magnetic sleep, which, if you are unable to do, one of your assistants must. Your Subject may possibly call out loudly as the operation goes on, but this only indicates that she is assisting the involuntary efforts of Nature to do her work by voluntary efforts, and does not indicate necessarily that there is *pain* being endured. Such outward expression of violent effort should be rather encouraged, as it undoubtedly assists the work. In these cases a great deal depends upon the medical man, or woman, in attendance. Obtain, if you can, some one who is experienced, unbigoted, kindly, and above all, a believer in Nature being all-sufficient without outside interference, and is, finally, *not* fond of being considered clever in the use of instruments. You should know, at least a month before the birth is expected, who is able to control the Subject, and after the birth the Magnetiser should keep her in the sleep for about twelve hours.

CHAPTER VIII.

HOW TO MAGNETISE ANIMALS AND PLANTS.

466. If Perkins' Metallic Tractors had not been successfully employed upon animals, their fame would never have been even temporarily established, and you will find that many, who insist upon attributing the phenomena produced upon the human subject to imagination, suggestion, &c., will instantly acknowledge that there is "something in it," when they see their proud pug willingly, if not gratefully, submit to having his nose pricked with a pin; their timid gold fish rise and fall in corresponding action to the rise and fall of your hands, or their nervous canary lie quietly reposing on your knee. As Magnetising animals is good practice, as well as valuable in thus demonstrating the power, I advise you to make yourself proficient in this particular branch of the art.

467. *To Magnetise Cats*, it is advisable to commence Operations while they are in a quiescent state. Begin by performing *Magnetising-passes* from the head downwards, letting your hands pass within a foot of the animal's body. As soon as signs of restlessness display themselves you may know that *some* effect is being produced. This restlessness will soon, however, subside, and peacefulness take its place. As a rule they turn on their backs, and make indolent attempts to catch your hands with their paws, but you must continue the *passes* just the same, only, of course, the change of the position will compel you to make your *passes* over the stomach instead of the back. You will next observe their eyes begin to intently watch your hands, as if Fascinated by their motion, then carry your *passes* just from above the eyes, and act as though you were trying to pull the eyelids down by invisible strings. You will soon see when the animal is really under the influence. Sometimes the body becomes rigid, and the eyes remain wide open, but still the

animal will only pay attention to *your* voice. At other times the eyes will close under your hands, and open when you remove them, but perfectly insensible to light. You can then proceed to illustrate your power by any experiments that suggest themselves. *To De-Magnetise* the animal, direct Cold Insufflations from the end of the body upwards, and from left to right sideways over the body, lastly, over the eyes, while calling the animal by name in a kind, enlivening, encouraging voice.

468. *To Magnetise a Dog* you operate in exactly the same manner as when Magnetising a cat, only, if the animal's attention can be gained, precede the process by gazing into its eyes, if not, proceed as above described. Should you ever be attacked by a dog, fix your eyes, firmly and fearlessly, upon his, and he will be instantly rendered powerless. The Duke of Marlborough, and Mr. Barrow (author of "The Bible in Spain"), both possessed extraordinary powers over the most ferocious dogs. Luidencrantz informs us, "That the Laplanders can instantly disarm the most ferocious dog, and oblige it to fly from them with every expression of terror. The dog-stealer, when coaxing a dog to follow him, or stay with him, will feed it with bread which he has Magnetised, by keeping it for some time under his armpit. *To De-Magnetise a dog* you proceed in the same manner as for a cat.

469. *To Magnetise Horses*, you must either know how to manage strange horses, or else you must confine yourself to your own to *practise* on. Commence by making *Long-passes* down the spine from the nape of the neck to the end of the tail. Continue this for about ten minutes. Then make *passes* from the top of the centre of the head to the mouth, bringing your hands over the eyes. In a few minutes the animal's head usually droops, and a half sleepy look pervades the eyes. Place your hands over his eyes, and make a few breaths into his nostrils, speak to him in a kind whispering voice, and, if the power expressed has been sufficient, he will follow you wherever you choose to lead him, by holding out your hand, and he will not, at that time, attend to any voice but yours. Luidencrantz mentions "The strange faculty

possessed by an Irishman, hence called the *Whisperer* of taming unmanageable horses," which faculty is proverbially known. Several horsebreakers have appeared at various times, possessed of the same art, and they would make the wildest horses follow them as tamely as a dog, and lie down at their bidding. The secret of these Irish *Whisperers* is their breathing into the animal's left ear, but such men are endowed with, and have evinced from childhood, immense Controlling powers, specially adapted to animals, and some may have been pupils of the great horse-tamer, Rarey, either directly or indirectly. 470. Catlin, in describing the capture of wild horses by the lasso, in North American India, says: "He (the hunter) gradually advances until he is able to place his hand on the animal's nose and over its eyes, and at length to breathe into its nostrils, when it soon becomes docile and conquered, so that he has little else to do than to remove the hobbles from its feet, and lead or ride it into camp." Horses are valuable animals, and should only be Magnetised for such purposes as to relieve them of pain, to produce insensibility during some surgical operation, to tame them, or to break them of some unpleasant trick or habit. To become a professional horse-tamer, of course a thorough knowledge of this art, as employed by ordinary breakers, is necessary, to which you can add your Magnetic power. To *De-Magnetise* a horse, perform Cold Insufflation from between the nostrils to the top of the head. *De-Magnetising-passes* can be performed in parts, and it is advisable to finish with a few *Curative-passes* down the body and legs. If he falls to sleep afterwards, do not disturb him, but let him remain till he awakens by himself, as such sleeping is always curative.

471. To *Magnetise Fishes*. Of course I do not mean those swimming about in the sea, but those confined in small aquariums. It is advisable to first thoroughly Magnetise the water when the fish are *not* in it. Then put the fish in one by one, and you must separately magnetise each by making passes over that part of the water nearest to them, directing it as much as possible to pass from the head to the tail. Those that are affected will follow your hands as the metallic

toy-duck does the magnet, and if you suddenly raise your hands (*see par. 54*), the fish will jump their noses up and down out of the water as often as you raise your hands up and down. I and others have Magnetised fish successfully in this way, but it sometimes occupies a long time, and does not always succeed. De-Magnetise the fishes by making *De-Magnetising-passes* from the centre to the circumference of the aquarium over the surface of the water.

472. To *Magnetise a Bird*. To do this successfully much caution is necessary, for the least sudden noise will disturb him. Stand in front of the cage and wave your hand slowly and regularly from left to right, about twelve inches distant from the cage, and the bird, when affected, will become either agitated or sullen, and follow with his eyes the movements of your hands. Gradually lessen the distance of your passes till within about three inches of the cage, and then point your hand towards his eyes, and commence a slightly tremulous motion of the hand up and down, keeping your eyes fixed upon him the whole time. In a few minutes, if affected, the bird's eyes will close (after many struggles to keep them open), and he will fall off his perch. You may then take him out of the cage, and perform any experiment upon him you wish, during which time he will remain perfectly passive, but he may awaken at any moment, being exceedingly sensitive to sharp noises, and slight draughts of air. To *De-Magnetise* him, employ Cold *Insufflations* upwards and sideways all over the body, and when he is again in his cage, whether he awakens suddenly, or was De-Magnetised by you, make, over the cage, a few *De-Magnetising-passes*. Another time you will not experience so much difficulty in Magnetising the same bird, and he will remain in the state much longer, and with more certainty.

473. To *Magnetise Goats*. Goats are easily engaged. I have Magnetised many. Fix your eyes upon theirs, and make passes at a distance. They do not get sleepy, but excited. When their eyes become fixed immovably upon yours, or they watch closely every movement of your hand, make *Repelling-passes* towards their forehead till they retreat a few steps, and you can then draw them towards you by *Drawing-*

passes, at a rather less distance than when you controlled them. I do not advise anyone to Magnetise goats who are not on very friendly terms with them, as they are apt to get excited in the course of the operation, i.e., by the *then partial expression* of the power, and seem *blind* in their rage, while the eyes assume the most horrible appearance. *De-Magnetise* them by *Reverse-passes* while standing in front of them.

474. I quote the following from Dr. Esdaile's work:—"Dr. Ogilvie, Garrison Surgeon, Bombay, wrote to me that, when serving in the Indian Navy, he used to amuse the officers and crew by converting the domestic brutes on board into Somnambulists;" and from the following passage in *Catlin's Account of the North American Indians*, it appears that they know the soothing effects of Magnetism upon brutes, and turn it to practical purposes. "I have often," says Catlin, when describing the capture of calves after the death of their mother, "in concurrence with a known custom of the country, held my hands over the eyes of a calf, and breathed a few strong breaths into his nostrils, after which I have, with my hunting companions, rode several miles into our encampment, with the little prisoner busily following the heels of my horse the whole way, as closely and as affectionately as its instinct would attach it to the company of its dam. This is one of the most extraordinary things that I have met with in the habits of this wild country, and although I have often heard of it, and felt unable to exactly believe it, I am now willing to bear testimony to the fact, from the numerous instances I have witnessed since I came into the country. During the time that I resided at this post I assisted in bringing in, in this manner, several of these little prisoners, which sometimes followed for five or six miles close to our horses' heels, and into the stable where our horses were led."

475. I quote the following from a weekly paper, as an interesting illustration of "*The Effects of Human Saliva on Poisonous Snakes*." The deadly effect of human saliva on poisonous snakes is positively asserted by a Georgia (U.S.A.) farmer. According to the *New York Herald*, as the farmer was in a field picking up some straw, a rattlesnake, four feet

long, fell from the straw at his feet. He set his heel on the reptile's head, and spat into its mouth. In a few minutes the snake became sick and powerless, and died in a quarter of an hour. Shortly after he caught an adder, and on following out his experiment the creature died; whilst, by merely wetting a stick with his lips, and drawing it across another adder's nose, the same result ensued. On spitting into the mouth of a harmless snake, however, the creature was uninjured.

476. When being instructed how to affect cats, dogs, horses, goats, birds, and fishes, you are taught how to conduct the process of Magnetising other animals. I have had much experience with those named, and I never found two animals controlled by exactly the same amount of influence, and the phenomena exhibited were never strictly identical with previous experience. The utmost care and discretion are requisite on all occasions. Always *De-Magnetise* an animal, even if you are unable to observe the slightest effects resulting from your efforts. Never grudge trouble the first time you control an animal, for you will nearly always have your patience and perseverance taxed; but each time the Operation is repeated they will be influenced more quickly and more perfectly. If you read "*Trials of Animal Magnetism on the Brute Creation*," by John Wilson, and remember the rules I have laid down, you will not be surprised that many of the animals experimented upon by him evinced curious and unhealthy symptoms for days after, as it is nowhere to be discovered that he ever *De-Magnetised* his Subjects. The book, however, is most interesting, as it contains minute accounts of his experiments upon cats, dogs, fishes, ducks, drakes, cocks, hens, &c., also upon a lioness and two elephants, kept in the Zoological Gardens. One puppy that he Magnetised twelve hours after its birth, opened its eyes, and *saw*, while the remainder of the litter did not open their eyes before the usual time of nine days had expired, while another puppy, blind from birth, followed its Magnetiser out of the room as though it could see him.

477. Magnetism, as a Healing influence, can be as successfully employed upon animals as upon man, and as

the same rules for the one as for the other should be employed, there is no need for me to waste time over special directions.

478. Plants.—How to Magnetise them. It has been demonstrated by many Magnetisers that plants are capable of appropriating human Magnetism. Experiments being made by Operating upon one-half of a box of mignonette, it has been observed that the Magnetised half has flourished in a superior manner to the other half. Cut flowers have also been made by this means to keep fresh for a longer period than those not operated upon. It is not every Magnetiser who is able to show any very marked improvement in the plants he operates upon, but there are records of those who have developed fruit and flowers to a condition far surpassing the ordinary size and colour and flavour of the fruit. M. Didier gives an account of one gentleman who devoted much labour to this special branch, and with great success.²⁰

479. According to the plant you wish to experiment upon, so must you act. Those plants requiring much water should be watered with Magnetised water. You should always Magnetise them in the day-time, when they are disposed to absorb, as during the night they expel. You begin by making *Direct-passes* at the roots, and then carry both hands from the root and central stem to the end of each branch. Having gone thus all round the plant, set more Magnetism round the root by *Direct-passes*, and repeat. Continue this operation for about thirty minutes, and perform it twice daily. If the plant is in a small pot, hold the pot in both hands; next stand it on your left palm, while you make the passes on it with your right hand. Always conclude, when the size of the plant permits, by enveloping the whole plant with Magnetism, commencing from the base of the pot, and ending at the topmost point. This is to be done by the second pass, described in paragraph 55.

For Magnetising trees, and other remarks relative to this branch of practical Magnetism, see paragraph 120.

²⁰ There are persons who are unable to wear or handle flowers, as they begin to wither and droop directly, as though the vitality of the plant were being appropriated by the wearer, instead of being sustained.

CHAPTER IX.

INSTRUCTIONS TO SENSITIVES. HOW TO INDUCE AND DEVELOPE THEIR POWERS.

480. Some persons have lying latent in them all the faculties, which I have stated are capable of being developed by a Magnetiser, and if they have only sufficient faith they are able to develop them in themselves by their own *Will-power*, and it is now my intention to indicate the best means of this being done.

In reading upon Hypnotism and Statuolism, you will mark that there are two processes by which you can produce in yourself a Somnambule condition, without the assistance of a Magnetiser, but I do not recommend either, as your path to intelligent and well-directed sensitiveness is generally rendered much easier by having recourse to a suitable and carefully selected Magnetic influence (see par. 326).

481. There is no necessity for a Sensitive to be of a specially Negative nature, or in a diseased or mentally weak state, but on the contrary, he should be capable of acting Magnetically upon the diseases which he Clairvoyantly sees existing in the organisms of Consultants.

482. Francis Corboux, the Translator of Count Redern's "Sentient Faculty," says: "Of *Self-willing* Somnambulism, three instances only have fallen within my immediate observation. In each, the parties were females, who recently or on preceding occasions had been submitted to Magnetic action; therefore a predisposition ought to be inferred, which in some measure may serve to explain the main fact. All were of robust constitutions, habitually enjoying vigorous health, and two in that number usually produced very powerful effects, when acting Magnetically upon other persons; of these two, one possessed a strong native intellect with comprehensive and active mind, faculties which in the other were of a standard much inferior.

I mention these circumstances as they may afford assistance to future observers; but the third instance is such as to justify my introducing some of the details, which are very curious. The Subject was a female child, about twelve years of age, and whom I had for some time under Magnetic treatment. About one month before the principal occurrence I have to relate, an indisposition of my own required the discontinuance of our Operations; being informed by that child; then in the Somnambulist state, altogether of my personal condition, and of the danger to which she might be exposed from the influence of that indisposition. I was somewhat surprised, when she added that nature was competent to supply the deficiency, and that she would from that moment cast herself into Somnambulism at my command, or even at another person's, whenever it became useful; she further gave notice that her *lucidity* ought not to be depended upon, under those new circumstances, with regard to any matter foreign to the concerns of her health, my own, or that of other persons in whom either of us took a particular interest; alleging the motives of this restriction, some of which have already been mentioned; and from that time, invariably, she resumed Somnambulism in less than one minute, whenever desired to apply her hand to her forehead with such intention. In this condition she continued occasionally to give very good medical consultations; descending into descriptive particulars, which far exceeded the bounds of her information or intellectual capacity at other times. Of these occurrences, not the smallest recollection was preserved in the waking state. When hearing Magnetism spoken of, she then had only a vague conception of its meaning, at least in the earlier stages of our proceedings, and was unconscious of having, during Somnambulism, exercised that faculty herself with dexterity and efficacy, thereby relieving her mother and sometimes other persons from considerable pain in course of a few minutes."

From this quotation you can learn much, but it is not necessary that any statements made by a Sensitive should be unreliable; but all have their specialities, and they should never be *persuaded* to answer questions *outside* of their

special sphere, nor when they show a disinclination to consider the subject suggested.

483. William Robert Bertolacci, in his "Christian Spiritualism," describes a process of Self-Magnetising, which he speaks of as "the *passage to the Magnetic (or Somnambulist) condition in the waking state by the act of 'vague contemplation.'*" It consists," he says, "in *gazing intently* upon an uniform body, or a fixed luminous object. This is done in order to deter a fruitless pre-occupying of the temporal reason of the '*outer man*' acting through the brain, while the spirit of revelation, appertaining to the soul or '*inner man*,' is operating upon the material organs of perception. The impressions thereon produced, when the Subjects are left entirely to themselves, vary. They are sometimes those of actual facts or realities co-existent at the time, sometimes of those having taken place in the past, and sometimes of those belonging to a future more or less distant; while at other times they are what is termed '*purely imaginative or visionary*,' when they cannot be traced to any known cause or pre-established order of things." This process of *Vague contemplation* was practised with marked results by his own children. 484. He continues: "After having succeeded in obtaining this condition, and rendering it familiar by practising it several times, my young probationers acquired next what may be called *The direct Clairvoyance by vague contemplation*, and which consists in seeing—while gazing into a bowl of water, upon a sheet of white or black paper, or on any other *mono-tinted* surface—such objects as are indicated to them, those objects being under cover, placed at a distance, or otherwise kept quite out of sight. To this succeeded: *The reading in books* closed, or out of sight, by aid of the same process. At first words only, then lines, and definitely entire pages were read concurrently. Then, after having varied the objects gazed upon, and also by degrees, the regularity and monotony of the surfaces, the faculty was developed by gazing vaguely upon *any object* that presented itself first to view. . . . The subsequent progress of our young novices was destined to be one into the higher intellectual and moral order of things; that of *The direct unaided*

Clairvoyance in the normal state. 485. By it distant persons and things are seen without the aid of 'vague contemplation,' or gazing upon any fixed object whatsoever, but simply by the pious concentration of thought." He further tells us that, "the faculty of *Clair-audience* in the normal state, by which the initiated of this degree are enabled to hear the sounds of things, and voices of persons, not only far beyond the ordinary range of hearing, but, indeed, from the most distant places."

486. "Lessons were learnt by the simple inspection of (or staring at) the open page of a book—the students being in their normal waking state. In the beginning, the inspection or staring was made to last a certain number of seconds, and that number being gradually reduced, after a short space of time, the duration of a single second, or mere glimpse at the page was sufficient for the Pupils to retain in their memory the whole contents of it."

"Lessons are also learnt by a simple act of pious concentration from books closed, or totally out of sight. In this case, we have usually named the page where the beginning of the lesson is to be found, for we have, as yet, had recourse to the process less as a matter of immediate utility, than as a practice of the powers of distant Clairvoyance. It will be easily conceived that, by a slight extension of this faculty, or rather by the special direction being given to it, it may be applied to obtain references from, and even the perfect knowledge of works one does not oneself possess, but which are known to exist in certain libraries and other places, rendered, either by their distance, our own want of time, or otherwise, inaccessible to us." I cannot extract more, but you must try and obtain this work, and study it for yourself.

487. Remember that in the Somnambule state, whether produced by your own *Will*, or that of another, you have naturally a disposition to be morally purer than when in the waking state, but your regard for truth in that state will be essentially affected by your own moral training when in the waking life. If you wish to demonstrate this phenomenon in its highest form, your life must be as pure as possible. M. Antoninus teaches that "A man's true greatness lies in the

consciousness of an honest purpose in life, founded on a just estimation of himself and everything else, on frequent self-examination, and a steady obedience to the rule which he knows to be right." In truth, I am giving you the basis to the attainment of the ancient philosophers' adeptship. As a Sensitive you must be *Positive* to all influences around you, i.e., you must be *conscious of, but not affected* (against your *Will*) by external or internal workings, be they objective or subjective.

488. Understand well that I do not undertake to teach you how to *create* powers, but only to develop those lying latent within you, and I will now give you the advice that I have given others, which, when conscientiously acted upon, has been, on the whole, very successful, though I have often combined with these rules some of those laid down by Braid, Fahrenstock, and Bertolacci, according to the peculiarities of the case.

489. To develop far and near Clairvoyance, study my rules for materialising brain-pictures, and you will find that you gradually Clairvoyantly see those things to which you are directing your spirit. To develop External Introvision throw your mind towards the bodies of those persons you wish to examine, in the same manner as you do towards rooms, &c.

490. To develop Sympathetic Clairvoyance, take the hand of the person you wish to examine, and note carefully your impressions. All letters that you receive place to your forehead, and also note carefully your impressions. The Sensitive's power can be variously employed. I know of a gentleman who professes to read character by handwriting; but his delineations go so far beyond the possibilities of the science, that I am convinced it is an excellent demonstration of Sympathetic Clairvoyance. Read Denton's "Nature's Secrets, and Psychometric Researches," and you will find that by Sympathetic Clairvoyance, and other means, the life and character of an animal can be described by thus examining a bone of its body, whether it is, presented in the form of a knife-handle or a walking-stick.

491. To develop the power of seeing aura, you must sit for hours in perfect darkness, so as to enable the eye to become highly sensitive, and in time you will perceive emanations of different colours, intensity, and radiative powers flow from every article of furniture in the room, but the aura from a powerful magnet is generally perceived soonest. If, when you have sensitised the eye to this degree, you stand before a mirror you will see the emanation arising from your own body; comb your hair and you will see the sparks fly from it; make forcible *Direct-passes* and you will also see sparks fly from your fingers. Dryness of the apartment and the atmosphere will permit this phenomenon to be the more easily demonstrated. Having developed the capability of thus seeing this aura, you will, in time, and with practice, be able to see an aura emanating from others, whether in darkness or in a bright light, and will eventually discern the locality of disease by the colour of the emanation, which will greatly assist you in your diagnosis and treatment, as you can then see the disease being drawn off by your passes. You possess already full instructions for treating disease Magnetically, both for Patients visiting you, and those situated at a distance.

492. *Faith in yourself* is the key to success in the development of all spiritual gifts.

Your diet should be the same as that laid down for the Magnetiser. Your education should be that suggested for the professional Clairvoyant. Your constant object in life should be to attain to the highest development possible for man, physically, morally, and spiritually, and then you will be able to do the greatest amount of good, in the shortest possible time, to the greatest possible number.

CHAPTER X.

DANGERS OF MAGNETISM.—CAUTIONS CONCERNING MAGNETIC DAYMARE.

493. I have before alluded to the occurrence of this horrible phenomenon, which takes such a variety of forms. To entirely avoid its expression you must be careful that your

Subject never becomes frightened, either by feelings sympathetically conveyed by you, by Clairvoyantly seeing some unpleasant sight, or by any other cause. When suffering from Magnetic Daymare, the Subject might destroy you, himself, or anybody else that came within his grasp. Again, Daymare may be entirely concentrated upon the Subject, and display itself by violent convulsive struggles, accompanied by threatened suffocation. All you can do if you discover him to be in a state of alarm, is to fix his attention upon some pleasant idea, or make *Long-Curative-passes*, or breathe on his heart, as the case may require. Magnetise him the next day, if possible, for the purpose of removing any remaining memory of the occurrence.

494. A pupil of mine has kindly translated for me an extract from *Le Clef des Mystères* (The Key to the Great Mysteries), by Eliphas Levi (Abbé Alphons Louis Constant), two excellent illustrations (be they true or not), of death resulting from terror experienced when in the Somnambulant state. One case was artificially induced, and the other arose spontaneously. I quote the language of my translator:—

"The experimenters were certain individuals who disbelieved in Religion and Magnetism. A class of unbelievers who are ready for any superstition, and subject to any fanaticism. They had decided to submit a poor girl (for the sake of some monetary recompense) to their experiments. She was of impressionable and nervous character, besides, through excess, being weary of an irregular life, and already disgusted with existence. They sent her to sleep; they commanded her to see; she wept and was uneasy. They spoke of God . . . she trembled in every limb.

"'No;' she said, 'no, I fear Him; I will not look at Him!'

"'Look at Him, I Will it!'

"She opened her eyes; her pupils expanded to a frightful extent.

"'What do you see?'

"'I do not know how to tell . . . Oh! mercy, mercy, awake me!'

"'No, look and tell me what you see.'

"I see a black night, wherein sparks of all colours fly around, two great eyes that always roll. From these eyes issue rays that roll themselves into spirals, filling all space.

Oh! this pains me!! awake me!!!'

"No, look."

"Where would you have me still look?"

"Look into Paradise."

"No, I cannot rise to it; the great night pushes me back, and I fall continually."

495. "Well, then, look into Hell."

"Here the Subject became convulsively agitated.

"No! no!!" she cried, amidst sobs; 'I will not; I shall become giddy; I shall fall. Oh, hold me! hold me!!'

"No, descend."

"Where will you that I descend?"

"Into Hell!"

"But it is terrible! No, no, I will not go there!"

"Go there!"

"Mercy!"

"Go there, I WILL it!"

"The features of the Subject became frightful to see, her hair stood upright on her head; her eyes were wide open, and showed nothing but the white; her bosom heaved, and allowed death-rattles to escape.

"Go there, I WILL it!" repeated the Magnetist.

"I am there," said the wretched Subject, between her closed teeth, and fell exhausted. Then she speaks no more; her inert head rests on her shoulder; her arms hang motionless down her body. They approach and touch her. Too late; they wish to awaken her; the crime has been done; the woman was dead, and the authors of this sacrilegious experiment were safe from prosecution, through the public's incredulity in Magnetism. The death had to be taken cognisance of by the authorities, and was attributed to a rupture of an aneurism. The body showed no trace of violence; it was buried, and all was over."

496. The case occurring under Natural Somnambulism is as follows:—"Two companions lodged in the same inn, and shared the same room. One of them had the habit of speak-

ing in his sleep, and responding to questions addressed to him by his companion. One night he suddenly ejaculated stifled cries; his companion awoke, and demanded to know what was the matter.

"But do you not see," said the sleeper, 'that enormous stone, which is becoming loose and detached from the mountain? . . . It falls upon me, it is going to crush me.'

"Well, save yourself."

"Impossible. I have my feet entangled in meshes, which are tightening. Oh, help! There!! . . . there!!! the great stone is falling upon me!!!'

"There it is," cried his companion, laughing, and throwing the pillow at his head to awaken him.

"A terrible shriek, suddenly stifled in the throat, a convulsion, a sigh, then nothing more.

"The practical joker arose, he pulled his companion by the arm, and in his turn frightened, called out aloud; the people came with lights . . . the ill-fated Somnambulist was dead."

497. **Cautions Concerning the Dangers of the Death-Trance.** As previously explained, all the phenomena concurrent upon Natural Somnambulism are also concurrent upon Artificial Somnambulism. Many persons are Somnambulist without their friends being acquainted with the fact, especially as Sleep-walking is not a necessary concomitant of Sleep-waking. Experienced Magnetisers know that there are certain diseases which can only be mastered by putting the Patient in a sleep so deep that it is known as the Death-trance. Nature sometimes induces this spontaneously, but those who have been treated by Magnetism, or are subject to Somnambulism, are more likely to fall into this state—sometimes during the Magnetic treatment, sometimes not for a considerable time after; and here lies the danger, for no doctor, after examining the Patient's body, would refuse to supply a certificate of death; consequently, there would be every chance of his being buried alive. Whether this Death-trance be induced by Magnetism, or occurs spontaneously, Nature takes advantage of this opportunity to remove

disease, providing the Patient be kept warm by the application of external heat, for if this is not religiously attended to actual death may be the result. As a Magnetiser, treat such cases by "The Form" daily, and supplement it by any other manipulations the case may demand, whether the trance was spontaneous, or the result of Magnetisation.

498. A spoonful of juice, extracted from whatever fruit may be in season, and a spoonful of warm milk, should be given to the Patient daily, letting it rest in the mouth till it gradually goes down the throat.

In lock-jaw, Patients are sustained by the injection of fine wheatmeal or oatmeal gruel injected into the bowels, after they have been cleared out by a warm-water enemata. If necessary, this means should be resorted to, but do not be persuaded to use anything but gruel. Beef-tea, brandy, &c., only increase the danger of death.

It is stated that there are thousands of persons buried alive every few years; but if Magnetism were understood, such an occurrence would be impossible, for every person not showing signs of decomposition would be tested, and healed by Organic Magnetism.

499. **Cautions Concerning the Transference of Pain.** Pain can be transferred from one part of a Patient's body to another; from one Patient to another (*see par. 46*), and from your Patient to yourself (*see par. 390*). All such dangers can be avoided by strictly following these three rules:—Habitually shake your hands after each pass (*see par. 46*); conclude your treatment by drawing off at the feet; never take a *Magnetising-pass upwards*, except for the Magnetic-Emetic, which is fully explained in *par. 386*, together with cautions concerning the danger of upward passes.

500. A pupil of mine, before he understood the art of Magnetism, treated a friend of his for inflammation in the hip-joint by Magnetism. He made passes over the part, and succeeded in allaying the inflammation, and enabling his friend to walk, but the next day the condition was situated in the knee, and his friend once more laid up. My pupil attacked the knee, and was as successful as he had been with

the hip, but the following day the inflammation was in the ankle, and the Patient down in bed again; the ankle was attacked, and, like hip and knee, succumbed to the treatment; but again, on the following day, his friend was laid up with inflammation in the toes, which, when removed, troubled him no more. All this could have been avoided if my pupil had been careful to draw off at the feet in the first instance. This illustration, the number of paragraphs given for you to refer to, and the rules mentioned above, will enable you to avoid all danger concerning the transference of pain. As fully explained, disease leaves outwards and downwards, therefore transfer the disease in these directions.

501. **Cautions concerning the Dangers of Cross-Magnetism.** The dangers of Cross-Magnetism are many, but if they are allowed to occur to a Subject in the hands of one acquainted with the laws of Organic Magnetism, he should be held criminally careless.

502. You may yourself Cross-Magnetise a Subject by an expression of contrary, *Will-power*, which I have demonstrated to you in paragraphs 49, 127, 130, and elsewhere.

A Subject may Cross-Magnetise himself by drawing to himself the contrary Magnetism of those present, when he is in a Negative, or receptive condition, as illustrated in paragraph 93.

Cross-Magnetism is supposed, however, to be only produced by more than one person Magnetising a Subject, while he is in the Magnetic state, either intentionally, through ignorance, or by contact without *rapport* being established, which would be the result of carelessness. In the majority of cases these dangerous effects are produced by persons who have imitated the actions of Magnetisers, and produced phenomena over which they had no control, and, becoming alarmed, have got others, equally ignorant, to try and recover the Subject to his original condition. Perhaps they call in a doctor, and, unless he is a homœopath, the poor Subject is immediately drugged with his legalised poisons, for convulsions, or whatever form of disease the phenomenon my assume.

Some very sensitive Subjects, when under control, are Mag-

netised by the conversation of a person in the room, to which they listen with interest, though it may not be addressed to themselves. I once had a lady Subject Cross-Magnetised by a gentleman talking to her while she was under my influence. She was a married lady, and the effects did not manifest themselves until after I had De-Magnetised her, and then she suddenly expressed a wild and unreasonable infatuation for him, which it took me days to completely work off, as circumstances did not permit him to De-Magnetise her. This gentleman was the only one who ever influenced her, when under my control, and I had considered her, up to that time, safe to freely mix among any audience, and I tell you this to caution you from arguing too confidently upon past effects upon Subjects, and allowing yourself too much license with them upon all occasions.

503. To avoid such accidents note well the cautions given in various parts of this work, and remember the following rules:—Do not let your mind wander away from your Subject, even if you have to converse with someone else. If you observe the Subject's eyes fixing upon any person in the room but yourself, and showing an inclination to follow their motions, or imitate their actions, draw his attention to yourself immediately, by fixing your eyes upon his and making him follow you by *Drawing-passes*. Keep him perfectly isolated from all persons but yourself, till you are so familiar with the phenomena that you will be able to instantly observe any change in your Subject's state, and can keep confidence and full *Will-power* through all. If you have a large audience always manage to be on a raised platform. It is advisable not to Magnetise a Subject in the presence of any friends of his who would wish him not to be controlled, for if any of these feel a strong desire for you not to succeed, their *Will* will be opposing yours, and you will most likely fail; the Subject will feel most uncomfortable sensations, or he will become partially influenced by you, and partially influenced by his friend, thus becoming, to a greater or less extent, Cross-Magnetised, and his illness will certainly be wholly attributed to your Magnetism. If tea is poured out for your Subject, cake cut, bread-and-butter handed to your Subject while under your influence, it would be better that

you should do these things yourself. If you are compelled to leave the room in which your Subject is in, make him sit on a stool or chair, or stand with his face to the wall, or raise his head so that his eyes do not meet those of the audience, and leave orders for him not to be spoken to by anyone, or his attention attracted, or the isolated position in which you have placed him altered. If he is on a level with the audience, his feet should be raised from the ground, and placed upon the rail of a chair, or on a hassock. Before leaving him make a few passes from his head to his feet, *Willing* him (and if his state has been a very active one), *commanding* him *verbally* to remain in that position, which he will do for many hours without signs of fatigue, but it is never right to push Magnoetic power to the extent of its capabilities. 504. If you should ever, by any unforeseen circumstances, get a Patient Cross-Magnetised, awaken him yourself; put him to sleep again, and if he can hear you, tell him his exact condition, divesting him of all feeling of fear, and assuring him that all will be well shortly, and then De-Magnetise him; if he cannot hear you, simply go through the process of De-Magnetisation with a strong expression of *Will-power*, and then get the person who Cross-Magnetised him to enter the room, you leaving it. This person must then Operate upon him as you have done, by Magnetising him, and letting him remain in the trance state about ten minutes, and then De-Magnetise him. If the Subject has been Cross-Magnetised by more than one person, let each in turn Magnetise and De-Magnetise him, keeping strictly each Operator out of the room, if not out of the house, while the Operation is being conducted. After each separate Operation the De-Magnetiser should strictly enquire whether there are any Magnetic sensations left upon the Subject, which must be completely removed before he leaves him. I have been particular to enter fully into this branch of the subject, but I sincerely hope you will be so judicious with the *power* I have placed in your hands, that you will never require to apply this treatment for Cross-Magnetism.

505. Cautions Concerning the Dangers of Mental Impressions. Your first two or three Subjects

may become easily developed into the thorough Magnetic state, may respond to all your experiments in Artificial Dreaming, and when awakened, may not have the slightest recollection of anything but the last occurrence before the commencement of the control. This may lead you to imagine that you may produce any impression you choose with impunity, but against this I must carefully warn you. You may even produce insanity, which will, perhaps, only fully develop itself years after, when it would not be connected with its true source, consequently, there would be no hope of your being sent for to remove it, and the orthodox medical men would, by their treatment, so lower the vitality, that Nature would have no power to throw off the impression, and Chronic insanity would be the result. 506. If you are conjuring up before the eyes of your Subject some image or condition, such as the Baron's Precipice (*see* par. 126), for the purpose of observing the expression of intense hate or fear on the human countenance, be sure to immediately touch the organ of Eventuality directly after the removal of the fear-producing object. Just place the tip of your finger on this organ for a second or two, *Will* him to lose all memory of the event,—remove your finger, fillip it *from* your Subject, and repeat this two or three times, and say, in an assuring, kind voice, "It's *gone* now; it's *GONE*, it's *QUITE GONE*!" laugh and talk, and think of something else. Before De-Magnetising this Subject, touch the organ of Individuality a few times in the same manner as before. Should you discover that he retains the slightest after-recollection of it, either in dreams or when awake, never repeat a similar experiment upon this Subject, for either he is too Sensitive for such, or your *Will* is far from perfect.

507. Cautions Concerning Phrenological Excitation. Some Subjects, when under control, are very stiff in their movements, and to get them to turn their head you will be tempted to move it with your hands, but this must never be done. This stiffness will quickly disappear when you get them into a proper sympathetic state with yourself. To make them move any other part of their bodies pull their

limbs about *ad libitum*. As previously explained, Phreno-Magnetic Manipulations are performed by placing the tips of the fingers on the organs you wish to excite; therefore, if you have necessity to touch the head, do so with the palm and whole of the hand, avoiding pressure with the tips of the fingers (*see* par. 59). 508. Should you ever have a Subject who is a Super-sensitive, and you accidentally excite some organ, to an extravagant expression, if you know the location of the organs, immediately excite a contrary one (362); but if not, instantly remove your hand, fix your eyes on those of your Subject, and making a gentle pass in front of his face, at about eight inches distant, calmly *Will* him to express contrary feelings, and if traces of excitement still remain, silently order and *Will* him to sleep, during which time make about a dozen *Curative-passes* over the organ you excited, drawing off at the point of the chin. Awaken him after this, and call his attention to some contrary sentiment. Such Subjects are, fortunately, rare, though some Magnetisers meet with a considerable number; others, again, only one or two in whole years of practice. 509. Never make Direct-passes at a Subject's head, unless they are *Head-passes*, which are performed at a distance; also, never lay the *tips* of your fingers on a Subject's head, as in both cases you are liable to unintentionally excite some phrenological organ, and, not understanding what you have done, you will be unable to rectify any possible injury (*see* paragraph 51).

510. Cautions Concerning the Mesmeric Disease. Persons liable to this disease are known as Super-sensitives. There are two classes. One class is of the nature of a vampire absorbing all your Magnetism, without being any the better for it, and prepared to absorb everybody else's Magnetism besides, leaving all those persons who sleep with them, converse with them, or, more especially, Magnetise them, in a state of mental and physical exhaustion, which nothing but Magnetism, fresh air, warm food, and complete rest can recuperate. Avoid such.

The other class is of a more troublesome nature. They fall into the Magnetic state every time you think of them,

and most deeply when you Magnetise other Subjects, no matter how far distant you may be from them. You must cure such by Mental Impressions, made while under your influence, and if you cannot succeed, break off all direct or indirect communication with them, for this disease is liable to run them into all sorts of dangers and inconveniences, greater or less, according to the form it takes. They may act as you are commanding your Subject at the time to act, and start dancing in a public assembly, or suddenly fall down in the Magnetic sleep, or become paralysed like a statue in the middle of a high road, and be in danger of being run over, &c.

Such persons, however, if they have the capability to rationally apply the power, you should try and develop into good *Self-Willed Somnambulists*.

511. The dangers of Incomplete Magnetisation are fully explained in paragraphs 396 and 397.

CHAPTER XI.

MISCELLANEOUS FRAGMENTS OF RECAPITULATORY CAUTIONS, CURIOSITIES IN MAGNETISM, &c.

512. Know well how to De-Magnetise before you attempt to Magnetise.

513. Practise the *De-Magnetising-passes* till you become mechanically perfect in them, so that you can make them without thought, for if these passes are made carelessly you are liable to Re-Magnetise your Subject at the finish of every *De-Magnetising-pass*.

514. Practise the *Direct-passes* till your accuracy in directing them to ever so minute a spot is perfect, or you may produce local paralysis, as you will not De-Magnetise a part you do not know you have Magnetised (*see par. 51*).

515. After having demonstrated by experiment your Subject's insensibility to pain, make local *Curative-passes* over the part you acted upon for that purpose, *before* awakening him.

516. When making *Drawing-passes* be absolutely certain that your Subject is free to respond, or you may injure him. If you have Magnetically fixed him to the floor, a chair, or the wall, and then (without Magnetically releasing him) attempt to compel him to come to you, you yourself Cross-Magnetise him by an expression of contrary Will.

517. It is advisable not to tell a Clairvoyant what he has said or done in the Magnetic state, as it generally excites pride, and often a tendency to invent when there is a difficulty in seeing, and thus the best Clairvoyants are spoiled.

518. Never force a Clairvoyant to answer questions when he shows a disinclination to do so, as he will only fabricate from his own, and your brains.

519. The Subject becoming spontaneously deaf, is sometimes an unhappy event to the Magnetiser. Under such a circumstance try and re-establish communication by speaking to him at the tips of his fingers, or the *solar-plexus*. Ecstasy, or the Death-trance, often follows this condition, and sometimes the Magnetiser loses all power over his Subject—if this occurs once, never again Magnetise that person.

520. In experiments in Artificial Somnambulism, be particular to avoid those which could possibly end unhappily, for remember that a Subject believes absolutely all you tell him, and would dexterously amputate a limb, set fire to a house, take poison, jump out of the window, knock a man down, or, indeed, perform any action he believed himself under the necessity of doing.

521. Beware of a Clairvoyant becoming Fascinated by some person you have sent her to visit, as she will become Cross-Magnetised, and her Fascinator will have to De-Magnetise her, and should he neither understand or believe in the Science, such a circumstance would be very unpleasant.

522. Never send a Clairvoyant to visit one who has Magnetised him previously, as he will certainly come under his influence, more or less.

523. If a Subject acts as though seeing and conversing with persons you cannot see, De-Magnetise him at once, and never Magnetise him again.

524. If a Subject (human or animal), spontaneously awakes, go as earnestly through the form of De-Magnetising as though his awakening depended upon the process.

525. You cannot be too careful in the application of Saliva to wounds. Remember that diseases can be inoculated by this means if the Patient's skin is broken. You can inoculate the disease of a sheep, or pig, by applying your saliva to an open surface, after recently eating diseased mutton or pork, therefore, be most careful what you eat.

526. I advise you never to Hypnotise a Subject (*see par. 93*). The gazing I suggest, is a straight fixing of the eyes upon a somewhat distant object, *not* an upward squint. Besides this objection, the Subject may be Cross-Magnetised by becoming Negative to the conflicting influences of those surrounding him, and you do not know how to conduct complete De-Magnetisation under such circumstances. If a Subject wishes to be Hypnotised, let him Hypnotise himself when alone.

527. Wait till you have had experience in the Art before you attempt F. Hufeland's experiment (*see par. 100*), and have the discretion to be able to choose certain Subjects for certain experiments.

528. No matter what may occur, never call in a Medical man, as this would only be adding fuel to the fire. Depend upon yourself to undo that which you have done, or send for a professional Magnetiser. I have been telegraphed for under the most ridiculous circumstances. The Operator having simply lost faith in himself, and consequently could not De-Magnetise his Patient, which I made him do in a few minutes.

529. Never treat a Subject with indifference, or laugh at him, as he may take offence, and refuse to enter the Magnetic state again.

530. Always keep your *Will* well in play while a Subject is under control, *i.e.*, never abandon him to an undirected Magnetism, or you will have some of the scenes described by the Baron Dupotet.

531. Remember that most Subjects remain more or less

under the influence of your *Will* after they have been De-Magnetised, therefore avoid bending your thoughts towards them, or talking much about them, till the following day after you have been Magnetising them.

532. Use all your discretion to avoid danger if you draw a Subject from a distance by *Will*-power, as scarcely any obstacle will be recognised by him, and he will take the straightest course, be it over hedge or ditch, or through the most densely-populated thoroughfares of the city, crossing roads and railway lines with the utmost rapidity, when once your *Will* has taken possession of him. Consider whether the distance is too great for him to travel, the state of the weather, &c., and always have him accompanied by a friend.

533. I have often experienced the fact alluded to by the Countess C * * *, that "Resistance on the part of a Subject sometimes leads to convulsions, therefore, in his, the Subject's interest, the Magnetiser should not struggle too long against his ill-will," and that if a Subject is "too anxious to become a Somnambulist, he frequently precludes even the possibility of sleep."

534. If you awaken a Subject by a Mental Impression, such as telling him to awaken in five minutes, you should still go through the process of De-Magnetising him, as earnestly as though you were really awakening him from the sleep. This, however, is not necessary when he has entered the sleep by a Mental Impression when you were not near him.

535. Never suddenly awaken Subjects. It may injure them physically by producing palpitation, which may trouble them for years. It may injure them spiritually, by making them unable to again enter the Magnetic state, and even should they enter it, they rarely become Clairvoyant, no matter how valuable they may have been in this respect before. Natural Somnambulism has been cured by plunging the Sleeper's feet into cold water, but fits, and other troubles have mostly dated from the time of this treatment. Should you, by accident, suddenly awaken a Subject, by being startled yourself, by something falling and striking the Subject, or some such occurrence, immediately Re-Magnetise

him, and after he has remained quietly in this state for some time, carefully De-Magnetise him.

536. Learn from the constant production of convulsions by Mesmer's process, not to Magnetise a number of Subjects at the same time for Healing purposes.

537. Be prepared for exhibitions of unhappy mental, or physical conditions, spontaneously occurring in Subjects, such as general or local paralysis, suffocation, inability to speak without stammering, epileptic, or convulsions, lethargy, rigidity of the limbs, waywardness, &c., all of which treat as though they had come to you to be cured for these very diseases, *i.e.*, by Warm Insufflations, passes, and Mental Impressions, but be careful to comfort and assure them, and their friends, that all will be well in a few minutes. Be alone with your Patient if possible.

538. Never Magnetise a Subject for phenomenal purposes, who is wholly or partially intoxicated, or suffering from repletion. A curative sleep will be healthful for him if you are disposed to take so much trouble with him, but experiments in Artificial Somnambulism will be injurious in the extreme, and will probably produce sickness, and temporary brain congestion. Never Magnetise dissolute persons except for morally improving them.

539. It sometimes occurs, when you are on the same level with your audience, and when they are few in number, and rather closely packed, that a kind of epidemic of hysterics, convulsions, trance, syncope, may seize them. They have become partially Magnetised, and the unhappy expression of the effect is due to their being next to one another, the partiality of the Magnetisation, and a feeling of fear affecting them before the influence fully expressed itself. Either thoroughly Magnetise them, and keep them in the state for some time, and then properly De-Magnetise them, or remove them one by one out of the room, and treat separately by Curative Magnetism, according as the case demands.

540. Never produce experiments of an unhappy nature when pleasant ones can demonstrate the same fact.

541. Do not forget that imaginary intoxicants, emetics, &c., have a powerful effect upon Subjects.

542. Where an experiment demands violent wrestling, &c., between Subjects, be careful not to put a large-boned strong man next to a delicate, weak Subject; also be careful in choosing your Subjects for such experiments as 238.

543. Never try any experiments of a combative nature upon powerful, quarrelsome Subjects (*see par. 362*).

544. Erratic, excited actions on the part of a Subject may always be attributed to a laxity of your own *Will*. Rapidly-made passes will cause the Subject to move rapidly, and sometimes rush at you; also if you *suddenly* invest your passes with *Will*, your Subject will as suddenly respond, and under some circumstances, become violent.

545. It is a curious fact in Magnetism, that the weakest *Willed* ignoramus, as regards the Science and Art of Magnetism, can be made, by your *Will*, to temporarily become a more powerful Magnetiser than yourself. You can make your own Subject Magnetise *you*, and render your limbs powerless, and compel you to do any act you choose to command him to compel you to do, and you cannot release yourself till you have commanded him to release to you. You can make him, while in the Magnetic state, Magnetise persons you yourself cannot Magnetise, and induce in them any of the Magnetic phenomena, but I caution you, that in all such experiments *you must command* your Magnetising Subject to De-Magnetise his Subject, for *you* cannot directly De-Magnetise them, and you must first remove from the mind of your Magnetising Subject any impression which you made upon him, for the purpose of conveying to his Subjects, before he can remove that impression from the Subject's mind (*see experiment, par. 181*).

CONCLUSION.

And now my task is ended,—satisfactorily I hope to my pupils, but to me—no; my work is scarcely begun. I, who see the immensity of the subject, feel that a proper comprehension of its laws, its relationships with everyday life, its phenomena, its uses and peculiar intricacies can alone be fairly mapped out in an encyclopædic volume. But enough is here given to enable the Student to induce most of the wondrous phenomena, capable of demonstrating to the inquiring and intelligent mind all that others have elicited from the same fount. For the further experiences and theories of others, I must refer you to a personal study of their labours.

There are many, and some insurmountable, obstacles to a practical study of the art, or literary study of the science. First, there is a social prejudice, and incredulity. How is this to be conquered? By ocular or personal demonstration of the phenomena to the sceptic. Who is to do this? Certainly none but those who understand the laws of the unseen power they grapple with. How are these laws to be learned? How is the art to be acquired? The dangers accompanying ignorant tampering with this delicate art demand that man should be wary before he dares to take the responsibility of inducing conditions which may be accompanied with phenomena of a serious and frightful character, unless he is familiar with the laws which govern them. There has been a small library issued upon this branch of the occult, but nearly all the books are out of print, and are only to be obtained at dealers' fancy prices. Professors of the art, it is to be deplored, are entirely self-constituted initiates, and really know but little of the science they profess to teach, or else are so destitute of the ordinary elements of education that they are not able to communicate the little they do know in an intelligent manner, thus only disgusting their intellectual pupils, and turning their instructions into ridicule.

A text-book, then, is wanted, alike in the English as well as in the Continental languages. Such is this work, which

has been carefully compiled with the sole aim and object of its becoming to students a *standard text-book*, such as I would have wished for when I was in my Neophyte days. It is now published and protected in America, and is being translated into other languages.

For the purpose of destroying prejudice, creating an interest, and inciting zeal, other works are in course of preparation.

Knowing the good that can be done, the harm that has to be avoided, the enlightenment of the mind that ensues, the aspirations that can be awakened, I feel that a mission of this description, though entailing serious responsibilities, is one worthy of the devotion of a life's energies, and I ever pray that health and strength may always be granted me, enabling me to supply the materials upon which Students of Organic Magnetism, and the other branches of the occult, can safely and fearlessly rely.

PRIVATE PERSONAL INSTRUCTIONS IN
ORGANIC MAGNETISM,

BY

MISS CHANDOS LEIGH HUNT,

Given at her own Residence, 13, Fitzroy Street, W.

—
Terms, Three Guineas.
—

For further particulars, address as above, to Miss S.
Simpson, Secretary.

NOTE.—A copy of her Printed Postal Instructions is presented GRATIS to her Personal Pupils.

CATALOGUE OF ENGLISH WORKS

ON

ORGANIC MAGNETISM.

Some can be obtained from Mr. Burns's Library, 15, Southampton Row, W.C.; but all are in the British Museum Library.

- ASHBURNER, JOHN, M.D. Notes and Studies on the Philosophy of Animal Magnetism. *Lond.*, 1876.
- ASHMAN, JOSEPH. Psychopathy; or the true Healing Art. *Lond.*, (about) 1875.
- BARTH, GEORGE H. The Principle of Health Transferable; or, How to obtain Immediate Relief from Pain, and Speedy Cure in Disease. *Lond.*, 1850.
- The Mesmerists' Manual of Phenomena and Practice. *Lond.*, 1851.
- What is Mesmerism? *Lond.*, 1853.
- BAUMANN, MADAME. Curative Results of Medical Somnambulism. *Lond.*, 1849.
- BELL, JOHN. An Essay on Somnambulism; or, Sleep-Walking Produced by Animal Magnetism, as well as by Sympathy, &c. *Dublin*, 1788.
- The General and Particular Principles of Animal Electricity and Magnetism, &c., in which are found Dr. Bell's Secrets, as delivered to his Pupils. *Lond.*, 1792.
- BERTOLLACCA, WILLIAM ROBERT. Christian Spiritualism. *Lond.*, 1864.
- BUCKLAND, THOMAS, ESQ. The Handbook of Mesmerism, for the Guidance and Instruction of all who desire to Practise Mesmerism for the Cure of Disease. *Lond.*, 1859.

- BRAID, — M.R.C.S., C.M.W.S., &c. Neurypnology, or the Rationale of Nervous Sleep considered in Relation with Animal Magnetism. *Lond.*, 1843.
- The Power of the Mind over the Body. *Lond.*, 1846.
- Observation on Trance and Human Hybernation. *Lond.*, 1850.
- Magic, Witchcraft, Animal Magnetism, Hypnotism, and Electro-Biology. *Lond.*, 1852.
- CAPER, THOMAS. Pain of Body and Mind Relieved. *Lond.*, 1861.
- Mesmeric Facts that Speak for Themselves. *Lond.*, 1870.
- COLQUHOUN, J. C., ADVOCATE, F.R.S.E. Report of the Experiments on Animal Magnetism, made by a Committee of the Medical Section of the French Royal Academy of Sciences, read at the Meetings of the 21st and 28th of June, 1831, Translated, and now for the first time published with an Historical and Explanatory Introduction, and an Appendix. *Edin.*, 1833.
- Isis Revelata. An Inquiry into the Origin, Progress, and Present State of Animal Magnetism. 2 Vols. *Edin.*, 1836.
- History of Magic, Witchcraft, and Animal Magnetism. 2 Vols. *Lond.*, 1851.
- COUNTESS C *** DE ST. DOMINQUE. Animal Magnetism (Mesmerism) and Artificial Somnambulism; being a Complete and Practical Treatise on the Science, and its Application to Medical Purposes. *Lond.*, 1874.
- DARLING, H. G. Electrical Psychology; from the Works of Rev. J. B. Dods and Prof. J. E. Grimes. —, 1851.
- DAVEY, WILLIAM. The Illustrated Practical Mesmerist. *Edin.*, 1854.
- DELEUZE, J. P. F. Practical Instructions in Animal Magnetism. *New York*, 1879.
- DENTON, WILLIAM and ELIZABETH M. F. Nature's Secrets and Psychometric Researches. *Lond.*, 1863.
- DIDIER, ADOLPHE (The Somnambule). Animal Magnetism and Somnambulism. *Lond.*, 1856.
- Cure Effected by Animal Magnetism by the Somnambule. *Lond.*, 1861.
- Mesmerism and its Healing Powers. *Lond.*, 1875.
- Curative Mesmerism. (5th edition.) *Lond.*, 1877.
- DIXON, JACOB, L.S.A.L. Clairvoyance—Hygienic and Medical. *Lond.*, (about) 1860.

- DOD, REV. JOHN BOVEE. Six Lectures on the Philosophy of Mesmerism. *Lond.*, 1849.
 ——— Philosophy of Mesmerism and Electrical Psychology. Comprising Two Courses of Lectures; being Eight in all. *Lond.*, 1876.
- DUPOTET DE SENNEVOY, BARON. An Introduction to the Study of Animal Magnetism, with an Appendix containing Reports of British Practitioners in favour of the Science. *Lond.*, 1838.
- ELLIOTSON, DR. J. Cure of True Cancer of the Female Breast with Mesmerism. *Lond.*, 1848.
- ENGLEDUE, W. C., M.D. Cerebral Physiology and Materialism, with the results of Animal Magnetism to the Cerebral Organs. *Lond.*, 1842.
- ESDAILE, JAMES, M.D., Civil Assistant Surgeon, H.C.S., Bengal. Mesmerism in India, and its Practical Application in Surgery and Medicine. *Lond.*, 1846.
 ——— Late Presidency Surgeon, Calcutta. Natural and Mesmeric Clairvoyance, with the Practical Application of Mesmerism in Surgery and Medicine. *Lond.*, 1852.
 ——— The Introduction of Mesmerism (with the Sanction of the Government) into the Public Hospitals of India. *Lond.*, 1856.
- FRIEDLANDER, C. M., M.D. Case of Paralysis and Mania cured by means of Animal Magnetism. *Edin.*, 1852.
- GREATRAKS, MR. VALENTINE. A Brief Account of the Divers, and the Strange Cures by him lately performed. Written by himself. *Lond.*, 1866.
- GREEN, F. H. Biography of Mrs. Samantha Mettler, the Clairvoyant. *New York*, 1853.
- GREGORY, WILLIAM, M.D., F.R.S.E. Letters to a candid Inquirer on Animal Magnetism. *Lond.*, 1851.
 ——— Animal Magnetism; or, Mesmerism and its Phenomena. *Lond.*, 1877.
- GRIMMS, J. STANLEY. Ethnology and the Phreno-Philosophy of Mesmerism; including a New Philosophy of Sleep, with a Review of the Pretensions of Phreno-Magnetism, Electro-Biology, &c. *Boston and Lond.*, 1850.
 ——— Mystery of the Head and Heart explained; including an Improved System of Phrenology, Mesmerism, Trance, &c. *Chicago*, 1875.
- HADDOCK, JOSEPH W. Somnolism and Psycheism. Vital Magnetism or Mesmerism. *Lond.*, 1851.
- HALL, SPENCER T. Mesmeric Experiences. *Lond.*, 1854.

- HASTINGS, HUGH, M.D. Medicina Mentis, or Spiritualism; commonly called Animal Magnetism or Mesmerism. Considered entirely as a Curative Agent. *Lond.*, ———.
- HAYGARTH, JOHN, M.D. Imagination as a Cause and a Cure of Disorders of the Body, exemplified by fictitious Tractors, &c. *Bath*, 1801.
- HEIDENHAIN, RUDOLF, M.D., Professor of Physiology in the University of Breslau. Animal Magnetism—Physiological Observations. *Lond.*, 1880.
- HUSSON, MR., the Reporter. Report of the Magnetical Experiments made by the Commission of the Royal Academy of Medicine of Paris. *Boston*, 1836.
- ISHAM, SIR CHARLES, BART. Healing by the Hand and Will, as exemplified by Mr. Capern. *Lond.*, 1862.
- JACKSON, J. W. Mesmerism in Connection with Popular Superstitions. *Lond. and Edin.*, 1858.
- JAMES, JOHN, formerly Captain 19th Light Infantry. Mesmerism; with Hints for Beginners. *Lond.*, 1879.
- JOB, MISS MORTIMER. Can it Cure? A Treatise on the Healing Power of Animal Magnetism. *Lond.*, (before) 1867.
- JOHNSON, CHARLES P., A.M. A Treatise on Animal Magnetism. *New York*, 1844.
- LANG, WILLIAM. Animal Magnetism or Mesmerism: its History, Phenomena, and Present Condition. Containing Practical Instructions, and the Latest Discoveries in the Science. *New York*, 1844.
- LANGWORTHY, CHARLES CUNNINGHAM, Surgeon. A View of the Perkinian Electricity; or, an Inquiry into the Influence of Metallic Tractors, founded on a Newly-discovered Principle in Nature, and Employed as a Remedy in many Painful Inflammatory Diseases, as Rheumatism, &c., and a Variety of Topical Complaints, with a Review of Mr. Perkins' late Pamphlet on the subject. *Bath*, 1798.
- LEE, EDWIN, ESQ. Animal Magnetism and Homoeopathy, with Notes Illustrative of the Influence of the Mind on the Body. *Lond.*, 1842.
 ——— Animal Magnetism and Magnetic Lucid Somnambulism. *Lond.*, 1866.
- LEGER, THEODORE. Animal Magnetism, or Psychodunamy. *New York*, 1846.
 ——— The Magnetoscope. A Philosophical Essay on the Magnetoid Characteristics of Elementary Principles, and their Relation to the Organisation of Man. *Lond.*, 1852.

- MACK, JAMES. Healing by Laying-on of Hands. *Lond.*, (about) 1879.
- MACKAY, CHARLES. Memoirs of Extraordinary Popular Delusions. *Lond.*, 1869.
- MAINAUDUC, DR. DE. Proposals to the Ladies for Establishing an Hygienic Society in England. *Lond.*, 1785.
- MAITLAND, S., D.D., F.R.S., F.S.A. Illustrations and Inquiries Relating to Mesmerism. *Lond.*, 1849.
- MARTIN, JOHN. Animal Magnetism Examined, in a Letter to a Country Gentleman. *Lond.*, 1790.
- MAYO, HERBERT, M.D. On the Truths contained in Popular Superstitions, with an Account of Mesmerism. *Edin. and Lond.*, 1851.
- MILL, JOHN, M.D., Author of "Synopsis of Phrenology" and Editor of "Phrenological and Psychological Library," &c. The Use of Clairvoyance in Medicine. *Lond.*, 1858.
- MILLINGTON, REV. T. S. A Lecture on the Phenomena of Dreams, Mesmerism, and Clairvoyance. *Lond. and New York*, (before) 1852.
- MOORE, GEORGE, M.D. The Power of the Soul over the Body. *Lond.*, 1868.
- NEILSON, WILLIAM, ESQ. Mesmerism in its Relation to Health and Disease. *Edin. and Lond.*, 1855.
- NEWMAN, J. B., M.D. Fascination; or, the Philosophy of Charming. *New York*, 1866.
- PARSON, FREDERICK T. (Magnetic Physician). Vital Magnetism: its Power over Disease. *New York*, 1877.
- PASLEY, T. H. The Philosophy which shows the Physiology of Mesmerism, and Explains the Phenomena of Clairvoyance. *Lond.*, 1848.
- PATHAM, ALLEN. Mesmerism, Spiritualism, Witchcraft, and Miracle. Showing that Mesmerism is a Key which will Unlock many Chambers of Mystery. *Boston*, 1874.
- PEARSON, JOHN. A Plain and Rational Account of the Nature and Effects of Animal Magnetism. *Lond.*, 1790.
- PERKINS, B. D., A.M. The Influence of Metallic Tractors on the Human Body in Removing Various Painful Diseases. *Lond.*, 1798.
- New Cases of Practice with Perkins' Patent Tractors on the Human Body, and on Animals, but especially on Infants and Horses; chiefly from the Clerical and Medical Professions. Nearly 2,000 cases cured in one year. *Lond.*, 1802.
- POOLLEY, CHARLES, ESQ. A Word on Mesmerism. *Lond.*, (about) 1862.

- POYEN, CHARLES ST. S. Progress of Animal Magnetism in New England. *Boston*, 1837.
- PRATER, HORATIO, ESQ. Lectures on True and False Hypnotism, or Mesmerism. *Lond.*, 1851.
- PYNE, REV. THOMAS, A.M. Vital Magnetism: a Remedy. *Lond.*, 1844.
- REDERN, COUNT DE. Sentient Faculty and Principles of Human Magnetism. *Lond.*, 1819.
- REICHENBACH, BARON CHARLES VON. Abstract of Researches on Magnetism, and on certain allied subjects, including a supposed new Imponderable. Translated and abridged from the German by W. Gregory, M.D., F.R.S.E., M.R.I.A. (With Appendix and Extracts from Dr. Haygarth's Pamphlet.*) *Lond.*, 1846.
- Another Edition of above. With three Plates and twenty-three Woodcuts. *Lond.*, 1850.
- The (complete Work from the German, 2nd edition, with the addition of Preface and Critical Notes by J. Ashburner, M.D.) Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, and Crystallisation, in their Relation to Vital Force. *Lond.*, 1851.
- Somnambulism and Cramp. *New York*, 1860.
- ROHLAND, — M.D. Od, or Odo-Magnetic Force, and Explanation: of its Influence on Homœopathic Medicines, from the Odic standpoint, Magnetising and Odic-touch. *New York*, 1871.
- SANDBY, — M.A. Mesmerism and its Opponents. *Lond.*, 1848.
- SCORESBY, REV. W., D.D., F.R.S. Zoistic Magnetism. *Lond.*, 1849.
- SMEE, ALFRED, F.R.S. Principles of the Human Mind deduced from Psychical Laws, with a Lecture on Electro-Biology, or the Voltaic Mechanism of Man. *New York*, —.
- SPURRELL, S. The Rationale of Magnetism, Animal and Mental, Tested by Experiments of a Novel Kind, and Established by Facts. *Boston*, 1847.
- SUNDERLAND, LA ROY. Pathetism. *Boston*, 1847.
- TESTE, ALPHONSE, M.D. A Practical Manual of Animal Magnetism. *Lond.*, 1843.
- TOPHAM, W. and W. SQUIRE WARD, ESQ., M.R.C.S. Account of a Successful Amputation of the Thigh during the Mesmeric state without the Knowledge of the Patient. *Lond.*, 1842.

* See Haygarth.

TOWNSHEND, REV. CAUNCY HARE. Facts in Mesmerism.

Lond., 1844.

— Mesmerism Proved True.

Lond., 1854.

TWEEDIE, A. C., Surgeon. Mesmerism and its Realities further Proved by Illustrations of its Curative Powers in Disease, as well as by its Development of some extraordinary Magnetic Phenomena in the Human Body.

Edin., 1857.

WAGNER. Facts and Fallacies of Mesmerism Demonstrated to its Friends and Opponents.

Lond., 1845.

WELTON, MR. THOMAS, F.S.A. Fascination, or the Art of Electro-Biology. Mesmerism and Clairvoyance familiarly Explained.

Lond., 1865.

WILSON, JAMES VICTOR. How to Magnetise.

New York, 1878.

WILLIAMS, BROWN, M.D. A Treatise on Mental Alchemy, Electro-Psychology, Biology, Magnetism, and Mesmerism, with the Cards of Classes.

Brooklyn, 1852.

WINTER, GEORGE, M.D. History of Animal Magnetism; its Origin, Progress, and Present State; its Principles and Secrets Displayed, as delivered by the late Dr. De Mainauduc.

Lond. (must have been between 1778 and 1802.)

WOOD, ALEXANDER. What is Mesmerism? An Attempt to Explain its Phenomena on the admitted Principles of Physiological and Psychical Science.

Lond., 1851.

Library of Mesmerism and Psychology. Containing in two vols.: John Bovee Dod's 12 Lectures; Psychology, by J. Haddock, M.D.; Fascination, by J. B. Newman, M.D.; Mental Alchemy, by B. Williams, M.D.; Electro-Biology, by Alfred Smee, and the Element of Animal Magnetism.

New York, 1845.

A Letter to a Physician in the Country on Animal Magnetism, and his Answer; and a New System of the World, and the Laws of Motion, in which are explained Animal Electricity and Magnetism, both Natural and Artificial.

Lond., 1784.

Wonders and Mysteries of Animal Magnetism Displayed; or, the History, Art, Practice, and Progress of that Useful Science.

Lond., 1791.

A True and Surprising Account of a Natural Sleep-Walker.

Edin., 1792.

BY A LADY. The Mysteries of Magnetic Influence, as Extended over the Mineral and Animal Kingdoms, Developed and Explained by Facts collected from the Customs of the Ancients, the Traditions of our Forefathers, and the Daily Experience of Modern Research; also, Simple Directions for the full Acquirement of its Marvellous Powers.

Melbourne, 1850.

Mesmerism Considered.

Lond., 1852.

Hand-book of Curative Mesmerism.

Edin., 1854.

Mesmerism and Media.

Lond., 1855.

Manual of Magnetism. (Reprinted from the "British Journal of Homoeopathy.")

Lond., 1856.

Zoist, The: a Journal of Cerebral Physiology and Mesmerism. 11 Vols.

Lond., 1843 to 1854.

N.B.—MS. copies of the whole or parts of Ancient, Modern, English, and Foreign Books, and Rare Manuscripts (which are only obtainable at the British Museum Library,) supplied. Also Music of every description, as well as Tracings of otherwise unobtainable Portraits, Architectural Plans, Maps, &c., &c., &c.

Autographs, Biographical Incidents, Dates, &c., &c., obtained in *fac-simile*

Compilations, Scientific and Historical Research assisted.

Exact Estimates of Cost always supplied, when possible, before the commencement of the work.

For particulars apply to Miss S. SIMPSON, Secretary, 13, Fitzroy Street, W.

WORKS BY MISS CHANDOS LEIGH HUNT.

"VISIBILITY INVISIBLE, INVISIBILITY VISIBLE." A New Year's Story, founded on Fact. 78 pages. Paper cover, price 6d. Highly ornamental, cloth, with Photograph of Authoress, 1s. 6d.

"VACCINATION BROUGHT HOME TO THE PEOPLE." A Lecture containing most Valuable Historical, Statistical, and other Information upon the Subject. 44 pages, Post free, 5d.

"THE MYSTIC ARTIST." A New Year's Story, appearing in Nos. 562 and 563 of the "*Medium and Daybreak*." Post free, 3½d.

"MAGNETISM AS A SCIENCE AND ART." A lecture appearing in No. 602 of the "*Medium and Daybreak*." Post free, 2d. Students of Magnetism are advised to obtain this Lecture, as much information upon the subject is to be found therein.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

NOTICE.

In Preparation.

MISS CHANDOS LEIGH HUNT is preparing a small Medical Work, which will contain information enabling every family to employ means whereby they can safely and effectually prevent, treat, cure, and *eradicate organic and functional diseases of every description.*

A synopsis of this work will be shortly issued. Those desiring a copy of this synopsis should send a stamped directed envelope to the Authoress, and all such applications will be attended to in due course.

In Preparation.

"THE PHENOMENA AND USES OF ORGANIC MAGNETISM." For Students and others. Price 6d. 2nd Edition, greatly enlarged. Expected to appear shortly.

"AN ENCYCLOPÆDIA OF THE SCIENCE AND ART OF ORGANIC MAGNETISM." (See page 30).

EDWARD GRAF, BOOKBINDER and POCKET-BOOK MAKER, 3, Kirkman Place, Tottenham Court Road, W.

MEM.—Pupils wishing to have their "Instructions in Organic Magnetism," or other books bound, are recommended by the Authoress to send them to above, as she can speak from personal experience of the admirable strength and neatness with which he executes his work.

ADVERTISEMENTS.

FOOD REFORM SOCIETY.

THE object of this Society is to endeavour to bring about the adoption of a non-flesh diet, and so promote health, thrift, remove pauperism, and cause the land so to be cultivated, as to make it capable of sustaining a far larger population than it does at present. The work is carried on by means of Public and Social Meetings, Literature, Lectures, and a Magazine. The Society will upon application to Mr. F. P. Doremus, 30, Rochester Road, N.W., furnish Lecturers to other Societies free of cost. Information will be given upon Food Reform, upon receipt of stamped directed envelope sent as above.

The Society holds Free Discussions at Franklin Hall (Welsh Baptist Chapel), 30, Castle Street East, Oxford Street, W., on the first and third Thursdays in each month. Chair at 8 p.m. The Food Reform Magazine (3d.) is published quarterly, and may be obtained through any bookseller or of the publishers, S. W. Partridge & Co., 9, Paternoster Row, E.C. Minimum Annual Subscription (including Magazine), 2s. 6d.

TO CAPITALISTS.

WANTED one or more Gentlemen of means in each of our Great Commercial Centres, to join Patentee in working an extensive and most lucrative Distillery Business, by which the finest extra full flavoured and most matured Pot-Still Whisky, ready for *instant* consumption by the most fastidious, can be turned out by a new mechanical dialysing process, at about one-fourth less than the distillers cost for ordinary coarse new Whisky. No stocks need be held, so that in doing a given business yearly, capital will possess more than ten times its present power, and over 100 per cent. profit may be anticipated with absolute certainty. A monopoly of the process will be secured and not more than £30,000 will be required for each place, as the resources of the Patentee will be sufficient for the remainder. Principals or their Solicitors only treated with. Further particulars on application to

JOSEPH WALLACE,

13, Fitzroy Street, London, W.

ADVERTISEMENTS.

J. W. OWEN,

*Member of the National Association of Medical Herbalists.
Member of the Society of United Medical Herbalists of Great Britain.*

Wholesale and Retail Dealer

IN
BRITISH AND FOREIGN HERBS, ROOTS, BARKS,
FLOWERS, SEEDS, BERRIES, GUMS, POWDERS, OILS,
ESSENCES, FLUID EXTRACTS, SOLID EXTRACTS,
SYRUPS, TINCTURES, OINTMENTS, PILLS, PATENT
MEDICINES, DRUGGISTS' SUNDRIES,
MEDICAL WORKS, &c.

Importer and Manufacturer of Herbal Medicines.

Proprietor and Manufacturer of the following Patent Medicines:—

OWEN'S HERBAL ANTIBILIOUS PILLS. 7½d. and
1s. 1½d. per box.
OWEN'S HERBAL COUGH SYRUP. 1s. 1½d. per bottle.
OWEN'S COMPOSITION ESSENCE. 1s. 1½d. per bottle.
OWEN'S TONIC AND NERVINE ESSENCE. 1s. 1½d.
per bottle.

Owen's Genuine Dandelion Coffee. In tins, 6d. each.

Herbal Prescriptions and Family Recipes accurately prepared.

The New Postal Arrangements enable us to send to any part of the
United Kingdom, small parcels of medicine at a cheap rate.

Parcels of 20s. and upwards Carriage Free. Wholesale and Retail
Prices quoted on application. Special terms to agents.

ADDRESS:—

Dispensary and Retail Department, 102, George Street;
Laboratory and Wholesale Department, 96, George Street,
HYDE, NEAR MANCHESTER.

ADVERTISEMENTS.

PROGRESSIVE LITERATURE AGENCY

AND SOLE

EUROPEAN DEPOT OF MESSRS. COLBY AND RICH,
BOSTON, U.S.A.

J. J. MORSE, 4, New Bridge Street, Ludgate Circus, London, E.C.

ESTABLISHED 1878.

THE above Agency supplies all the works published by Colby and Rich upon
Spiritualism, Phrenology, Health, and all Reformatory subjects, including a
large selection of choice Fiction and Poetry. The following are a few of the many
authors whose works are sold, viz., Dr. J. M. Peebles, Dr. E. Crowell, William
Denton, Hudson Tuttle, P. B. Randolph, Andrew Jackson Davis, Henry C. Wright,
Maria M. King, A. B. Child, Epes Sargent, Mrs. C. Sweet, Lizzie Doten, Kersey
Graves, Col. Ingersoll, &c. Full and complete List of Books, with Authors'
Names and Prices, post free. All Books sold as near as possible to English equivalents
for American prices.

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE
SPIRITUAL PHILOSOPHY.

Issued Weekly at No. 9, Montgomery Place, Boston, U.S.A., Colby and Rich,
Publishers and Proprietors. Enlarged from Eight to Twelve Pages.

THE BANNER OF LIGHT.

The oldest, best, most popular, and the widest circulated Spiritual newspaper in
the world. Post free, fifteen shillings per year.

Subscriptions received by the Sole European Agent, Mr. J. J. MORSE, at the Pro-
gressive Literature Agency, 4, New Bridge Street, Ludgate Circus, London E.C. P.O.O.
on London, E.C.

The Most Effective Substitute for the "INDIAN BHATTAR MIRRORS,"
At a Tenth their Cost,

**BLACK FACTITIOUS, CONCAVE, OVOID
ÆTHIC LENS,**

FOR DEVELOPING CLAIRVOYANCE & SEERSHIP ABSOLUTE.

For particulars, &c., send a stamped addressed envelope for
brochure on "Mirrorology," by the Author of the "History and
Mystery of the Magic Crystal," to

ROBERT H. FRYAR, 8, NORTHUMBERLAND PLACE, BATH.

TO DISTILLERS.

ADVICE GIVEN on the Conversion of Old Distilleries or
Breweries to the New System of Distillation under the
Wallace Process, by which an extremely full flavoured, and extra
matured "Pot-Still Whisky," can be made at about one-fourth
less than the cost of ordinary new Whisky. All surplus capital in
bonded stocks will be freed, and a far greater profit secured to the
distiller than hitherto. Particulars and terms may be had on
application to

JOSEPH WALLACE,

13, Fitzroy Street, London, W.

ADVERTISEMENTS.

Price 3s.

THEOSOPHY & THE HIGHER LIFE

OR,

Spiritual Dynamics and the Divine and
Miraculous Man.

By GEORGE WYLD, M.D.

PRESIDENT OF THE BRITISH THEOSOPHICAL SOCIETY.

This is one of the most deeply interesting and valuable works on Super-sensible science which has appeared for a long time. The author, Dr. George Wyld, President of the British Theosophical Society, is, probably, the profoundest Christian theosophist of the age. He has for many years been a patient, unselfish, intelligent, student of the occult sciences; and the result of his investigations, and his strictly scientific conclusions, as embodied in this work, will be of intense interest to all who believe in something better and higher than sense and matter.—*The Platonist (St. Louis).*

Dr. Wyld's book contains a series of thoughtful, scholarly, and interesting papers. The moral tone is stimulating and inspiring. Force, learning, and sincerity are his characteristics.—*The Theosophist (Bombay).*

The whole book is pervaded by the present sense of a noble aim, and no spiritual mind who reads it can fail to obtain from it purer and better views of life.—*Light.*

A most interesting book. You have sounded the highest key-note of Christian life most clearly and distinctly. Lucidity with depth are your characteristics.—*A. I. Penny.*

If your sentiments were commonly appreciated, the world would be flooded with light and beauty.—*Newton Crossland.*

I am reading your book a second time. I like it exceedingly.—*Frederick Hockley.*

I read your book again and again with great pleasure and entire agreement, and carry it about with me.—*Rev. Maurice Davies.*

I rose from the perusal of your paper on man as a spirit with intense admiration. It is splendid.—*Mrs. Hallock.*

Your views to me are profoundly suggestive.—*Lord B.*

I have read with great interest your papers.—*The Hon. R. N.*

Your book has enraptured me. I have found in it the food I have all my life been lacking.—*A. Riddle.*

Your papers contain thoughtful and beautiful ideas.—*Rev. Mr. Manners.*

Your union of abstruse science with the deepest spiritual truths is very important. Your mission seems to be to render with clearness mystical obscurities. It is a great gift to be able thus to illuminate.—*E. Dietz.*

Your book contains much which interests me, and I agree with you entirely.—*A. M. H. Watts.*

You have the faculty of seizing on essentials. Your catena of principles is excellent. Your insights are good and thorough.—*A. T. Atwood and Mrs. Atwood.*

I experimented, as you described, with anesthetics, and obtained an absolute proof of the spiritual world. I saw that spirit was the intensely solid substance of matter, and that external matter was the mere shadow.—*R. Palmer Thomas.*

TURNER, LONDON.

47x126